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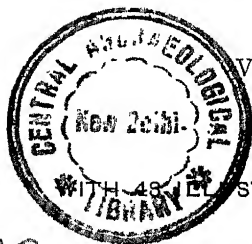
THE BOOK
OF
OPENING THE MOUTH
*THE EGYPTIAN TEXTS WITH ENGLISH
TRANSLATIONS*

28194

BY

E. A. WALLIS BUDGE, M.A., LITT.D., D.LITT., D.LIT.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
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THE BOOK

OF

OPENING THE MOUTH

II. ACCORDING TO THE COFFIN OF BUTEHAI-ÂMEN, THE ROYAL SCRIBE.

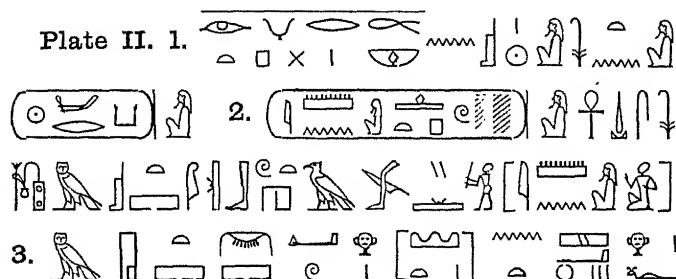
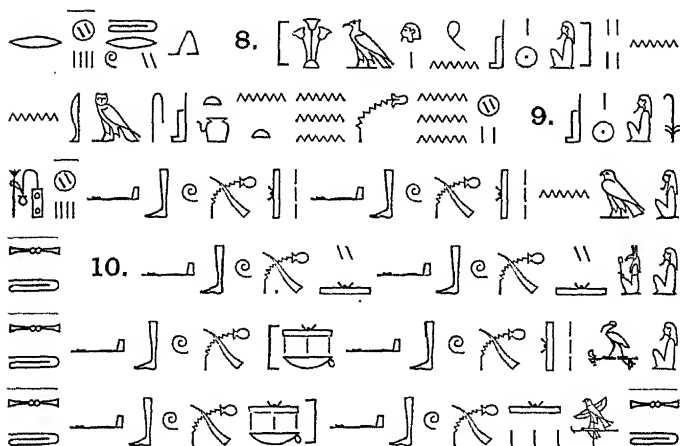


Plate II. 1. The making of the "Opening of the Mouth" of the Osiris, king (Tcheser-ka-Rā) 2. [the son of Rā] (Âmen-hetep), Life, Strength, Health be to him!—The royal scribe in the Seat of Maât, Butehai-Âmen. 3. In the chamber of the House of gold¹ [the

¹ I.e., the sarcophagus.



Osiris, the royal scribe, four times, and he shall go
8. round [the statue of the Osiris, the royal scribe],
 with four *nemes* vases [full] of water, and shall say:—

“Thou art pure, thou art pure, **9.** O Osiris, the royal
 “scribe.

“Thou art pure, thou art pure, O Osiris, the royal scribe.

“Thou art pure, thou art pure, O Osiris, the royal scribe.

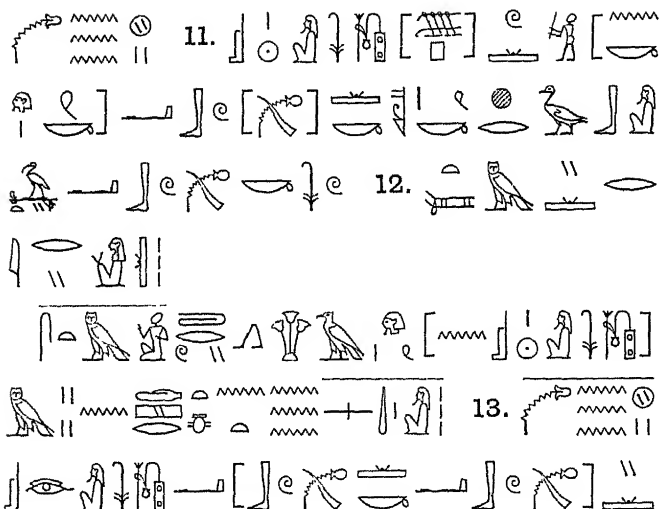
“Thou art pure, thou art pure, O Osiris, the royal scribe.

“Thy purifications are the purifications of Horus,
 “and the purifications of Horus are thy purifications.

“**10.** Thy purifications are the purifications of Set,
 “and the purifications of Set are thy purifications.

“Thy purifications are the purifications of Thoth, and
 “the purifications of Thoth are thy purifications.

“Thy purifications are the purifications of Sep, and
 “the purifications of Sep are thy purifications.

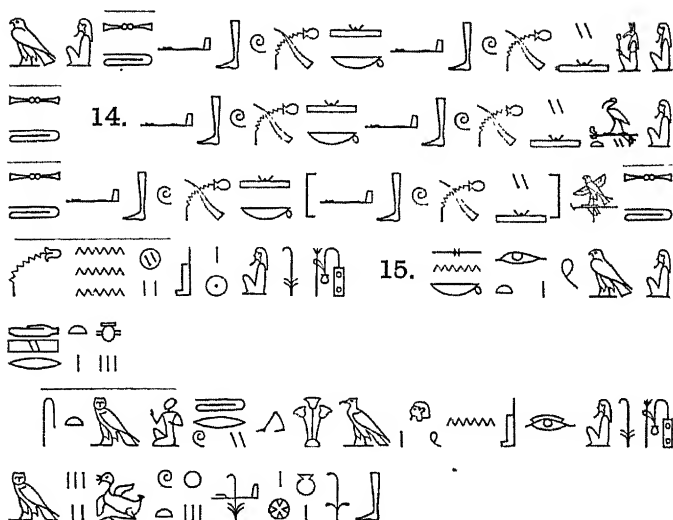


“Thou art pure, thou art pure, 11. O thou Osiris,
 “the royal scribe, thou hast received thy head, purified
 “for thee are thy bones before Seb (or, Set), and Thoth
 “hath purified them for thee 12. so that there may
 “not come upon them [the destruction] which apper-
 “taineth to them.”

The SETEM shall go round [the statue of] the Osiris,
 the royal scribe, with four *tesheru* (i.e., “red”) vases
 [full] of water, and shall say:—

“13. Thou art pure, thou art pure, O Osiris, the
 “royal scribe.

“Thy purifications are the purifications of Horus,
 “and the purifications of Horus are thy purifications.



"Thy purifications are the purifications of Set, and
 "the purifications of Set are thy purifications.

"14. Thy purifications are the purifications of Thoth,
 "and the purifications of Thoth are thy purifications.

"Thy purifications are the purifications of Sep, and
 "the purifications of Sep are thy purifications.

"Thou art pure, thou art pure, O Osiris, the royal
 "scribe."

15. Then shall he present [as] the Eye of Horus the
tesheru vases.

The SETEM shall go round [the statue of] the Osiris,
 the royal scribe, with five grains of *qemā* incense of
 Nekheb [dissolved in water],

Plate III. 1.

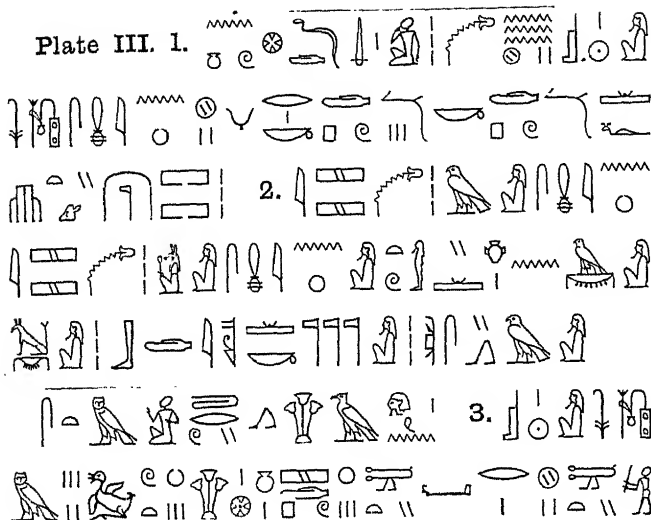


Plate III. 1. and shall say:—

"Thou art pure, thou art pure, O Osiris, the royal scribe.

"*Semân* incense (or, liquid). *Semân* incense (or, liquid). Open thy mouth, and taste thou the taste thereof which is with the god in the hall of the two dwellings. 2. An outflow of Horus is *semân*, an outflow of Set is *semân*, which made firm the heart of Horus and Set. Thou hast censured the gods who are in the following of Horus."

The SETEM shall go round the [statue of] the 3. Osiris, the royal scribe, with five grains of *Ha-nu-shetpu*, and shall touch therewith the mouth twice, and



shall touch therewith the eyes twice, and shall touch therewith a hand twice, [and shall say]:—

“Thou art pure, thou art pure, O Osiris, 4. the
“royal scribe.

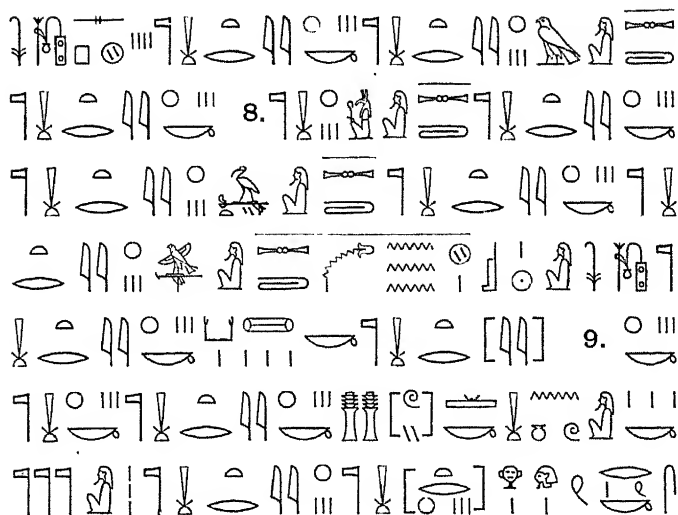
“Thy incense (*beḥā*) is the incense of Horus, and the
“incense of Horus is thy incense.

“Thy incense is the incense of Set, and the incense
“of Set is thy incense.

“Thy incense is the incense of Thoth, and the incense
“of Thoth is thy incense.

“5. Thy incense is the incense of Sep, and the
“incense of Sep is thy incense.

“Hail, Osiris, the royal scribe, thou hast been censured
“with *beḥā*, and thou art established among thy brethren,
“among the gods.



"Thy natron censings are the censings of Horus, and
 "the censings of Horus are thy censings.

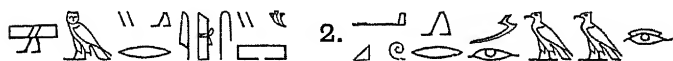
"Thy natron censings 8. are the censings of Set,
 "and the censings of Set are thy censings.

"Thy natron censings are the censings of Thoth, and
 "the censings of Thoth are thy censings.

"Thy natron censings are the censings of Sep, and
 "the censings of Sep are thy censings.

"Thou art pure, thou art pure, O Osiris, the royal
 "scribe.

"Thy KA hath been censed with natron for thee.
 "Thou hast been censed with 9. thy censings of
 "natron, thou hast been censed and thou art stablished
 "among thy brethren the gods. The censings of natron



"from the city of Nekheb cometh [unto thee], it washeth
 "clean, it adorneth, and it maketh 12. its seat upon
 "thy two hands.

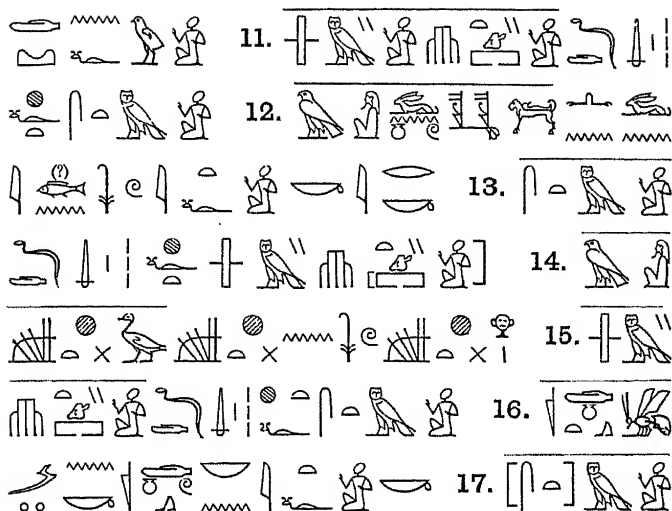
"Thou art pure, thou art pure, O Osiris, the royal
 "scribe.

"Thou art pure, thou art pure, O Osiris, the royal
 "scribe.

"Thou art pure, thou art pure, O Osiris, the royal
 "scribe.

"Thou art pure, thou art pure, O Osiris, the royal
 "scribe."

Plate IV A. 1. The KHER HEB and the AMI KHENT shall then pass on into the tomb, and they shall
 2. enter in to see the 3. holy one (?) in the chamber
 of the "House of gold" (i.e., the sarcophagus).



[The following passage is from the tomb of Rekh-mārā :—

And the SEM shall say to the ĀMI KHENT :—

“I have seen the father in his every form.”]

11. And the ĀMI KHENT shall say to the SETEM :—

“12. Horus is a *Sah*; is not thy father [a *Sah*]?”

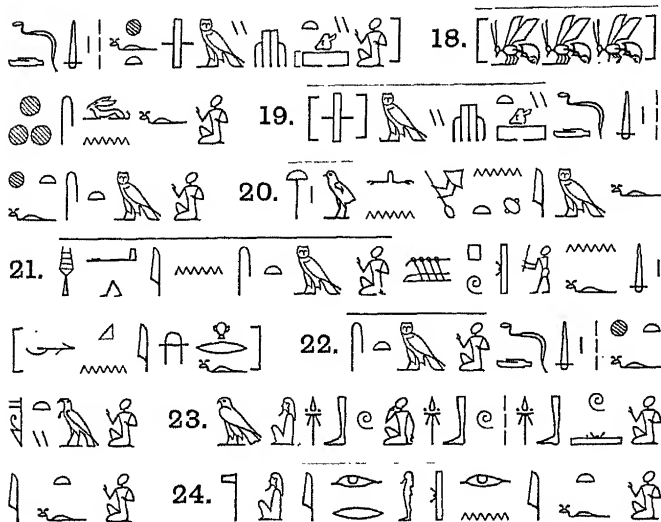
13. And the SETEM shall say to the ĀMI KHENT :—

“14. Horus laid a snare (or, net), and ‘He whose ‘face was covered by a snare’ (or, net) layeth a snare (‘or, net) on him (i.e., thy father).”

15. And the ĀMI KHENT shall say to the SETEM :—

“16. Going round about [as] a bee (or, hornet) thou ‘seest all the goings round about of thy father.”

17. And the SETEM shall say to the ĀMI KHENT :—



"18. The bees (or, hornets) giving protection, they
"make him to exist."

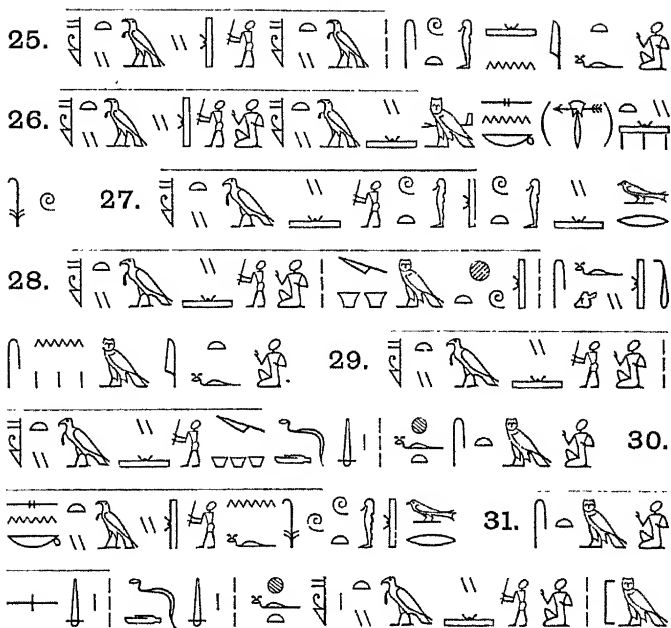
19. And the *AMI Kuent* shall say to the *SETEM*:—

"20. There is [his] shadow, [and] there is no im-
"purity (?) therein."

21. And the *SETEM* shall stand up, and shall take
the staff, and array himself in the *genâu* garment.

22. And the *SETEM* shall say to the *Mesentiu* (i.e.,
artizans):—

"23. Horus loveth those who love him; I love my
"father, and 24. the divine transformation which my
"father hath made.



"25. O artizans, artizans, I have made a figure of
"my father.

"26. O artizans, artizans, I pray you to smite him.

"27. O artizans, [artizans, smite ye] the great statue.

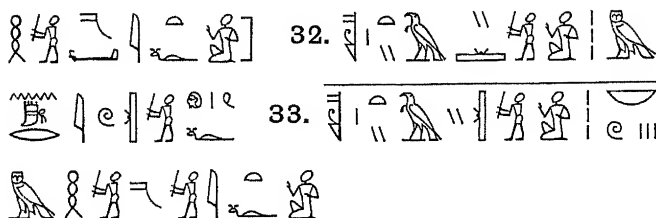
"28. O artizans, who hew [stones], behold ye the
"things which are unpleasant(?) to my father."

29. And the artizans and the hewers shall say to the
SETEM:—

"30. He shall smite the great statue."

31. And the SETEM shall say to the artizans:—

"Smite [ye] my father.



"32. O ye artizans, strike ye his head.

"33. O all ye artizans, smite ye my father."

Plate IVb. 1. [And the KHER HEB shall say to] the SETEM:—

"Press together the mouth of the Osiris, the royal scribe, with thy two little fingers."

And the SETEM 2. shall say:—

"O Osiris, the royal scribe, I have come to embrace thee.


"I am [thy son] Horus, I have pressed together for thee thy mouth.

"3. I am thy son, thy beloved."



And the SETEM shall say unto the artizans and hewers:—

“Smite ye my father; 4. it is praiseworthy to smite
“my father, [that is to say the statue of] the Osiris, the
“royal scribe.”

And the SETEM shall stand 5. in front of [the statue
of] the Osiris, the royal scribe, and the  instruments
shall stand round about him. And the SETEM shall say
6. unto the hewers:—

“I am Horus-Set; I will not permit thee to make
“to shine (?) the head of thy father.”



And the ÂMI KHENT shall say 7. unto the ÂMIU-KHET-HERU (i.e., those who are in the following of Horus) [in] the hidden place (i.e., tomb):—

“O Isis, Horus passeth on,” and, with them, “he 8. embraceth the father.”

And the SMER shall say unto the artizans and hewers:—

“I am Set; I will not permit thee to make to shine (?) 9. the head of the father.”

[And the KHER HEB shall say:—

“Pass on, and look thou upon thy father.”]

[And the SEM, having taken off the *genâ* apparel and laid down the staff, shall take the panther skin. And the KHER HEB and the SEM shall say:—

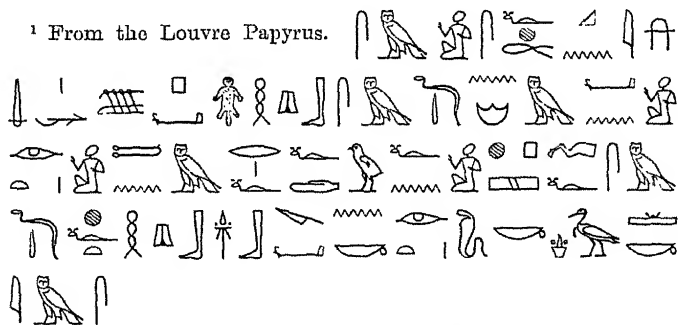
“I have delivered this mine eye from his mouth, I “have cut off his thigh.”



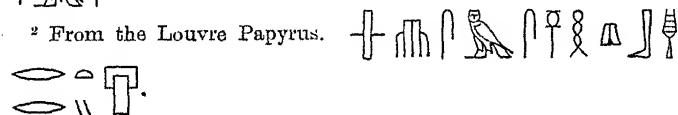
And the SEM priest shall say before the KHER HEB:—
 “Thou hast cut off thine eye; thy soul is in it.”¹⁷

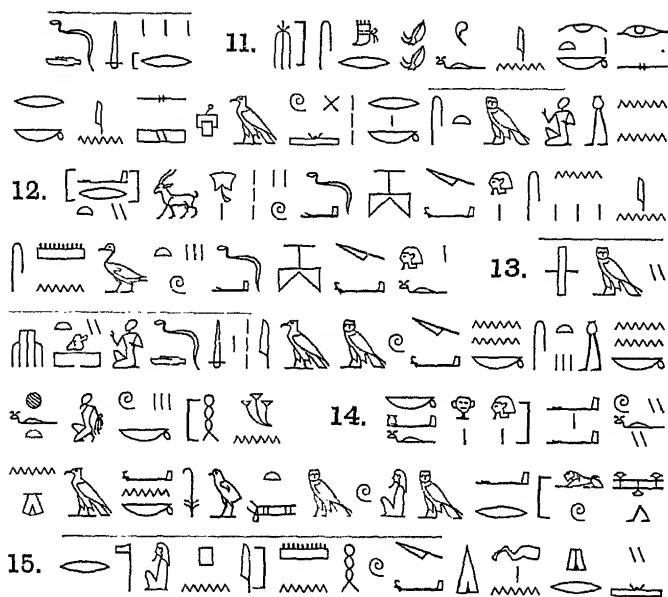
[Then the AM KHENT, and the SEM, and the SMER, and the KHER HEB shall stand outside the door].² And the SETEM shall lay his hand upon a bull of the South, and the slaughterer shall go up **10.** upon him, and shall cut off his leg, and dig out his heart, and shall

¹ From the Louvre Papyrus.



² From the Louvre Papyrus.





give it to the two *tāherāt*, who shall speak into 11. his ears, saying:—

“Thy lips are made for thee, thy mouth is cut open.”

And the SETEM shall bring two 12. gazelle, and cut off their heads, and a *smen* goose and cut off its head. And the 13. AMI KHENT shall say:—

“I have seized them for thee, and I have brought
unto thee thine enemies.”

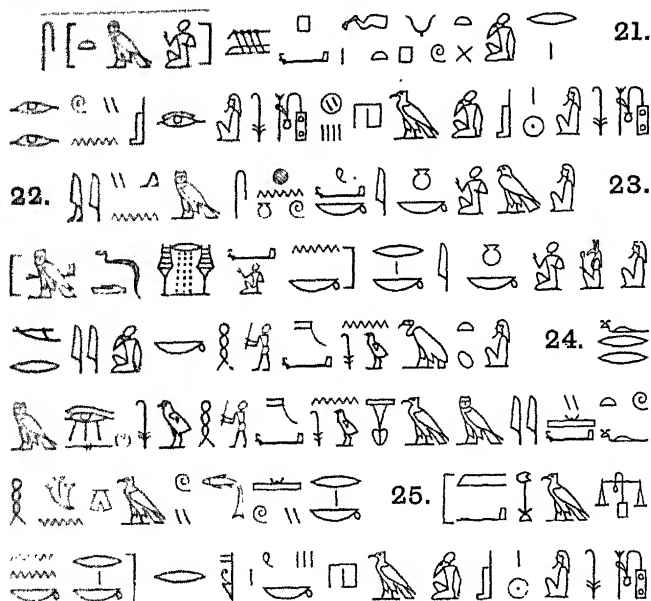
And the SETEM shall 14. offer them in his [out-
stretched] hands, [saying]:—

“Temu hath slain them for thee, and there shall be
“no opposition 15. to this god.”



And the slaughterer shall give the thigh to the KHER HEB, and the heart to the SMER, and behold, [when] 16. the thigh is with the KHER HEB and the heart with the SMER, they shall place the thigh and the heart on 17. the ground before [the statue of] the Osiris, the royal scribe, [saying]:—

“Is presented unto thee the Leg [as] the Eye of “Horus, 18. and I have brought unto thee his heart “which was in him; nevermore shall there be opposi- “tion to this god, the Osiris, the royal scribe. I have “19. brought unto thee [two] gazelle, and their heads “are cut off, 20. I have brought unto thee a *smen* “goose and its head is cut off.”



And the SETEM shall take the leg and open the mouth 21. and the two eyes of the Osiris, the royal scribe, [saying] four times:—

“Hail, Osiris, the royal scribe, I have 22. come to embrace thee. I am Horus. 23. I have pressed for thee thy mouth. I am Set thy beloved. Thy mother smiteth thee, and 24. weepeth for thee; and those who were bound with thee (i.e., Isis and Nephthys) smite thee. Thy mouth hath been made firm, 25. and I have made to balance for thee thy mouth conformably to thy teeth. Hail, Osiris, royal scribe,



"I have opened 26. thy mouth with the leg, [which
"is as] the Eye of Horus."

And the SETEM shall take 27. first the instrument
SEB UR, and next the instrument TUN-Ā, and open the
mouth and the two eyes of the Osiris, the royal scribe,
28. four times, and shall say:—

"Hail, Osiris, royal scribe, [thy mouth is made firm,
"and I have made to balance for thee thy mouth
"conformably to thy teeth. I have opened for thee
"thy mouth, I have opened for thee thy two eyes].¹
"Hail, Osiris, royal scribe, I have opened thy mouth
"29. with the instrument of Ānpu, I have unclosed
"thy mouth with the divine instrument, with the thigh

¹ From the Louvre Papyrus.

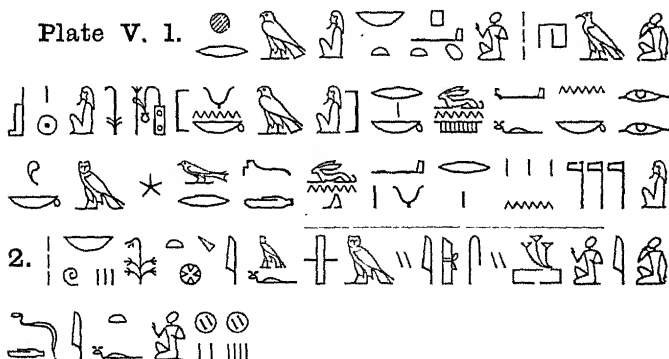


“30. of iron wherewith the mouth of the gods was
“opened.

“Horus shall open the mouth and the two eyes of
“the Osiris, the royal scribe, 31. and Horus shall
“unclose the mouth of the Osiris, the royal scribe, [even
“as] he opened the mouth of the god Osiris with it,
“32. and he shall open the mouth of my father with
“the iron which cometh forth from Set, with the thigh
“of iron wherewith were opened the mouths of the
“gods 33. shall the mouth of the Osiris, the royal
“scribe, be opened. He shall walk and shall speak,
“and his body shall be with the 34. Company of the



Plate V. 1.



“ Gods who are in the House of the Aged Prince who
 “ is in Annu (Heliopolis), and he shall take possession
 “ of the Ureret crown therein **Plate V. 1.** before
 “ Horus, the Lord of mankind.

“Hail, Osiris, the royal scribe, Horus hath opened
“for thee thy mouth, and he hath unclosed for thee thy
“two eyes with the instruments SEB-UR and ṬUNĀ,
“wherewith were opened the mouths of all the gods
“2. of the South.”

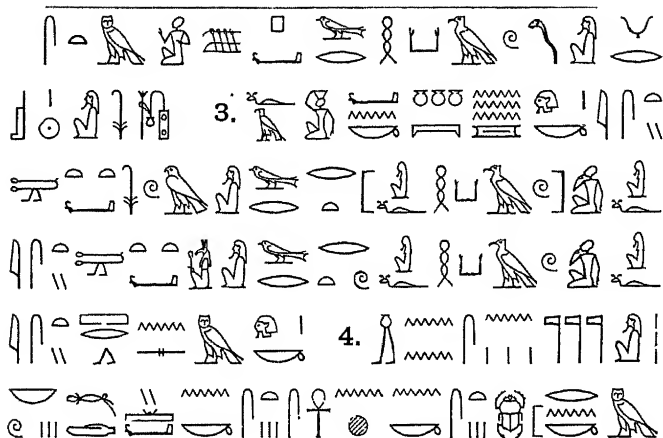
And the ĀMI ĀSI shall say :—

"My father, my father!"

"My father, my father!"

"My father, my father!"

"My father, my father!"



And the SETEM shall take the instrument UR-HEKAU, and shall open the mouth of the Osiris, the royal scribe, [four times, and shall say:—

“Thy mouth hath been made firm for thee, and I have made to balance for thee thy mouth conformably to thy teeth, O Osiris, the royal scribe.¹]

“3. The goddess Nu[t] beareth for thee thy head. Behold, Horus hath taken possession of his crown, and he reciteth mighty words of power [over it]. Behold, Set hath taken possession of his crown, and he reciteth mighty words of power over it. Behold, she (i.e., the goddess Nut) cometh forth with thy head.

“4. All the gods bring [words of power], they recite them for thee, they make thee to live by them, thou becomest a lord of two-fold might, thou makest the

¹ From the Louvre Papyrus.



“passes which give thee the fluid of life, their fluid
 “[of life] is about the Osiris, 5. the royal scribe, for
 “his protection. Thou shalt not die, and thou shalt
 “become the KA of all the gods. Thou shalt rise as a
 “king of the South, thou shalt rise as a king of the
 “North, and as a holy being; and thou shalt be more
 “powerful than all the gods [and] their KA.

“6. And behold, this [statue of] the Osiris, the royal
 “scribe is Shu, the son of Átmu, and as he liveth so
 “shalt thou live, Shu hath equipped thee and made
 “thee a wonder, 7. and Shu hath made thee to be
 “powerful. Thou hast made the passes which give



"thee the fluid [of life]; life is about the head of the
 "Osiris, the royal scribe, and thou shalt never die. O
 "Osiris, the royal scribe, 8. Horus hath opened for
 "thee thy mouth, and he hath unclosed for thee thy
 "two eyes with the instrument UR-HEKAU, wherewith
 "he opened the mouth of the gods of the South."

And the ÂMI ÂS shall say :—9.

"My father, my father !

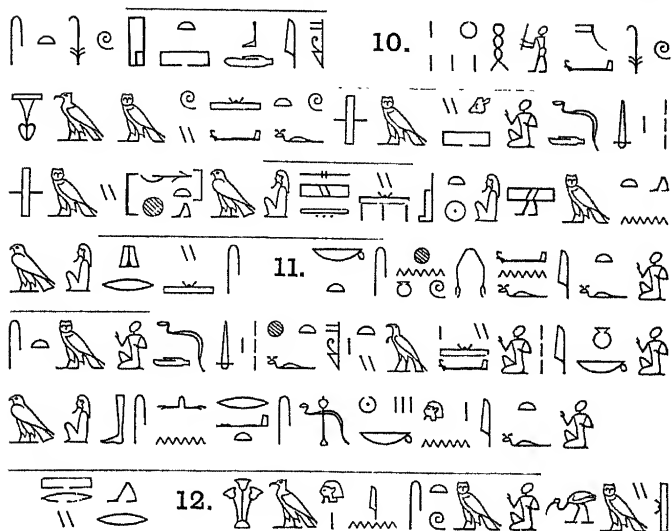
"My father, my father !

"My father, my father !

"My father, my father !"

And the KHER HEB shall say before the statue in the
 Chamber of the House of gold :—

"His mother smiteth him and weepeth."



And in the Chamber of *Beṭā* incense [he shall say] :—

“10. Those who were bound up with him (i.e., Isis and Nephthys) smite him in grief.”

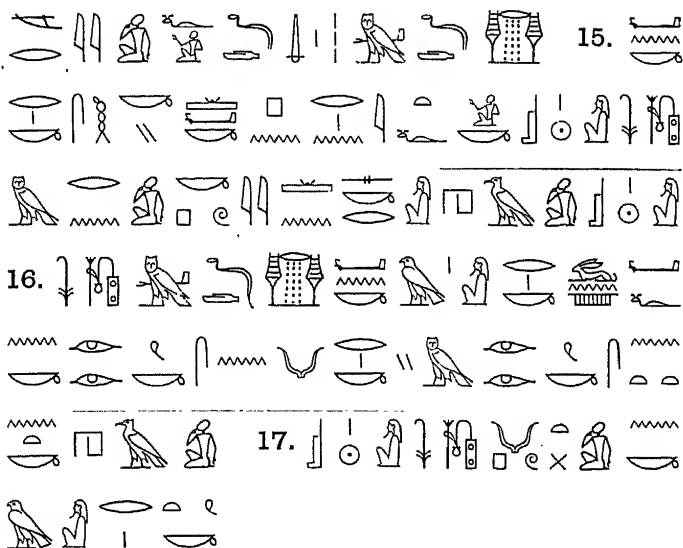
And the *AMI KHENT* shall say [to] those who are in the following of Horus secretly (or, in the hidden place) :—

“O Isis, Horus hath passed behind, 11. and he hath embraced the father.”

And the *SETEM* shall say to the artizans :—

“I am Horus-Bes(?), and I will not permit you to “make to shine(?) the head of my father.”

And the *SETEM* shall come 12. back [from the



And his loving son shall say :—

“I have pressed apart 15. for thee thy mouth, and
 “this thy mouth hath been pressed (*selki*) for thee,
 “O my father Osiris, the royal scribe, in thy name of
 “‘Seker.’

“Hail, Osiris, 16. the royal scribe, Horus hath
 “pressed for thee thy mouth, and he hath unclosed for
 “thee thy two eyes, and they are stablished. [Thy
 “mouth hath been made firm, and I have made to
 “balance for thee thy mouth conformably to thy teeth].
 “Thy mouth and thy two eyes are opened, and they
 “are firmly stablished for thee. Hail, 17. Osiris, the
 “royal scribe, Horus hath opened thy mouth for thee.”



Plate VIA. 1. [In making the offering of] the *hemaka* incense the KHER HEB shall say :—

“Thy mouth hath been set in equilibrium.”

[In making] to balance [the mouth he shall say] :—

“2. Thy mouth hath been made to balance conformably with thy teeth.”

3. Chapter of constituting [the mouth].

“Thy mouth hath been constituted (or, founded).

“Behold, his mouth, 4. behold, thy mouth, 5. it “is stablished and constituted.”

Plate VIB. 1. Then the SETEM shall take the *nemes* bandlet, and shall draw it over the mouth and the two



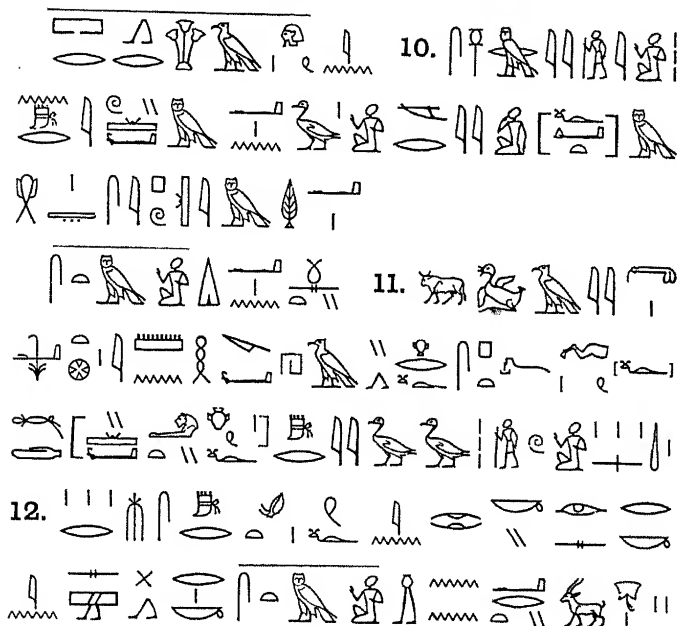
"7. The milk shall not pass over nor be snatched away from his mouth."

And the SETEM shall take a feather of the *nenā* goose, [and having lifted it up four times for the protection of the Osiris, shall say :]—

"The Eye of Horus hath been presented [unto thee]; through it thy face shall lack nothing."

8. And the SETEM shall take four vases of purification, and shall pass them over the mouth and the two eyes of the Osiris, the royal scribe, and over each he shall say twice the Chapter of constituting :—

"9. Thy mouth and thy two eyes are constituted, O Osiris, the royal scribe, I have opened for thee thy mouth with the four vases of purification."

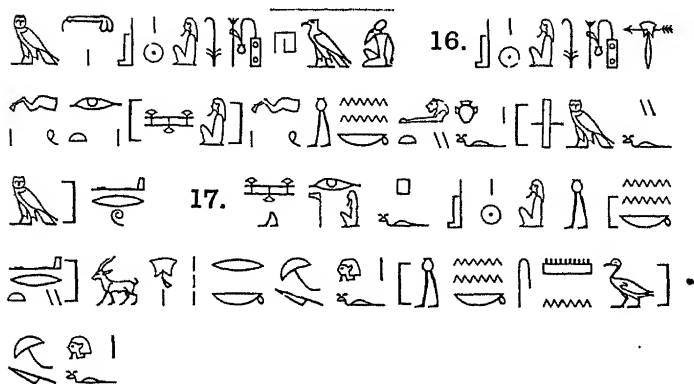


And the 10. SMER grasping the hand of SA-MER-F (i.e., the loving son of the deceased), shall come forth from the tomb, and shall exorcise the ground, and

And the SETEM shall place a hand on a 11. bull of the South, and the slaughterer shall go up upon him, and cut off his fore-leg, and shall dig out his heart, and the little *tcherât* shall speak 12. into his ear, saying:—

“Thy lips are made for thee, and thy mouth is put “in good condition.”

And the SETEM shall bring two gazelle, their heads



before the [statue of the] Osiris, the royal scribe, and shall say :—

“16. Hail, Osiris, the royal scribe, the Leg hath been
“presented unto thee as the Eye of Horus. I have
“brought unto thee his Heart, which was in him, and
“he shall never more 17. oppose the Osiris, the royal
“scribe. I have brought unto thee a gazelle, with its
“head cut off, I have brought unto thee a *smen* goose,
“with its head cut off.”

18. And the SETEM shall take the instrument SEB-UR the first time, and the instrument ṬUN-Ā the second time, and shall open the mouth and the two eyes of



"he opened the mouth of the Osiris, the royal scribe.
 "He moveth on his legs, he speaketh, he speaketh, his
 "body 5. is with the Great Company of the Gods
 "which is in the House of the Aged Prince who dwelleth
 "in Annu, and he hath taken possession of the Urerit
 "Crown which is therein before Horus, the Lord of
 "Mankind.

"6. Hail, Osiris, royal scribe! Horus hath opened for
 "thee thy mouth, and he hath unclosed for thee thine
 "eye with the instrument SEB-UR, and with the instru-
 "ment TUN-Ā, 7. wherewith were opened the mouth[s]
 "of all the gods of the South, [and the mouth of every



“god and every goddess, and the mouth of Átmu, Lord
 “of Ánnu, and the mouth of Ptaḥ of his South Wall,
 “Lord of the life of the two lands, and the mouth[s] of
 “the great gods].”¹

And the ÁMI Ás shall say:—

“My father, my father!

“My father, my father!

“My father, my father!

“My father, my father!”

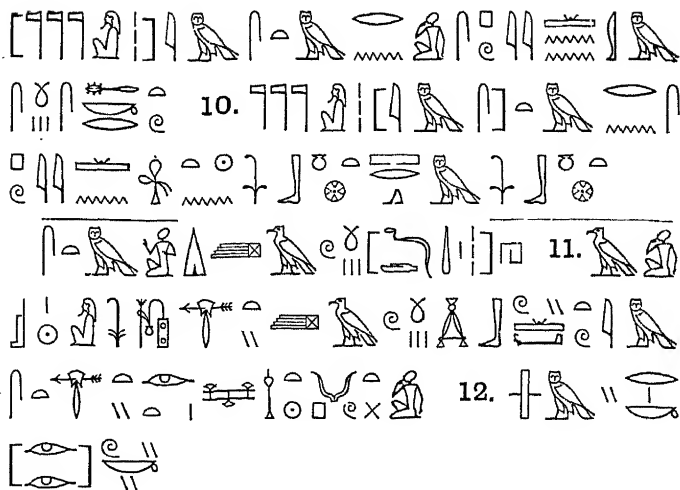
And the SETEM shall take the NEMES bandlet where-
 with to 8. array [the statue], and he shall pass it
 over the mouth and the two eyes of the Osiris, the
 royal scribe, four times [and shall say]:—

“O *nemes* bandlet, O *nemes* bandlet!

“O white one, O white one!

“9. O Eye of Horus, thou White One, which comest
 “forth from the city of Nekheb, the gods are arrayed

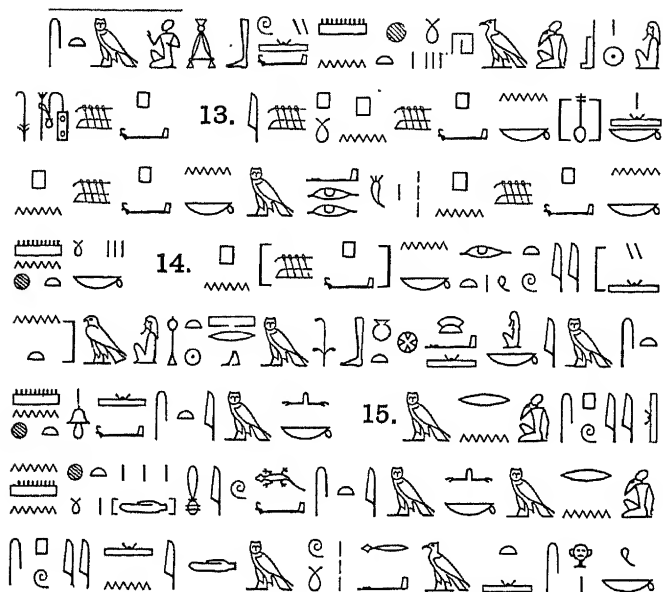
¹ From the Louvre Papyrus.



“therein in its name of ‘Nemes,’ the 10. gods are
 “decorated therein in its name of ‘White One of
 “Nekheb, which cometh forth from Nekheb,’ [and the
 “Osiris, the royal scribe, is arrayed therein and de-
 “corated therewith. Hail, Osiris, the royal scribe, the
 “Eye of Horus hath been presented to thee, and the evil
 “which [was] thine hath been destroyed in the earth].”

And the SETEM shall place the SAU bandlet [on the statue], and shall say :—

“11. Hail, Osiris, the royal scribe, the SAU bandlet
 “hath been presented unto thee, and thou art arrayed
 “therein. The Eye of Horus, the White One, hath been
 “presented unto thee, and thy mouth and thy two eyes,
 ‘12. have been opened therewith.”



And the SETEM shall dress the statue in the MENKHET bandlet, [and shall say] :—

“Hail, Osiris, the royal scribe !

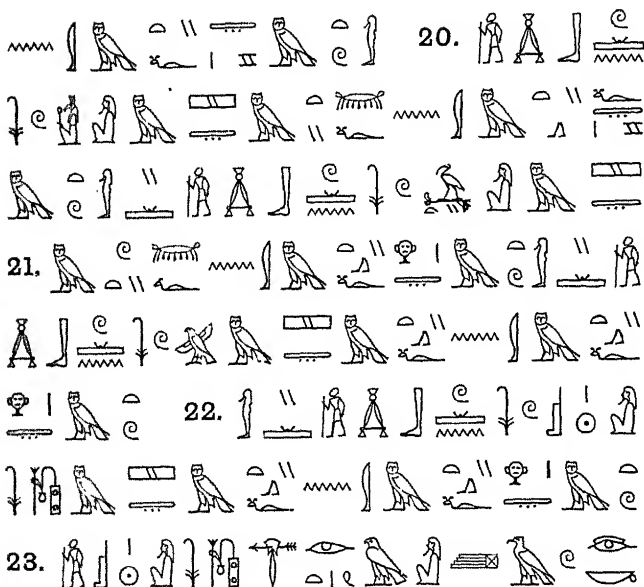
“Receive thou this 13. ÂSHEP bandlet.

“Receive thou this good thing.

“Receive thou this apparel.

“Receive thou this 14. MENKHET bandlet.

“Receive thou this Eye of Horus, the White One,
 “which cometh forth from the city of Nekheb, wherein
 “thou hast risen like the sun. It putteth strength into
 “thee 15. in its name of ‘Menkhet.’ It putteth union
 “into thee in its name of ‘Âṭmu.’ It maketh thee



"Horus arrayed himself therein [as] his *shetamuti* garment, and he trod the earth as a prince. 20.

"Set arrayed himself therein [as] his *shetamuti* garment, and he trod the earth as a prince.

"Thoth arrayed himself therein [as] 21. his *shetamuti* garment, and he trod the earth as a prince.

"Sep arrayed himself therein [as] his *shetamuti* garment, and he trod the earth as a 22. prince.

"And the Osiris, the royal scribe, hath arrayed himself therein [as] his *shetamuti* garment, and he shall tread the earth as a prince. 23.

"O Osiris, the royal scribe, the Eye of Horus hath



Plate VIII. 1.

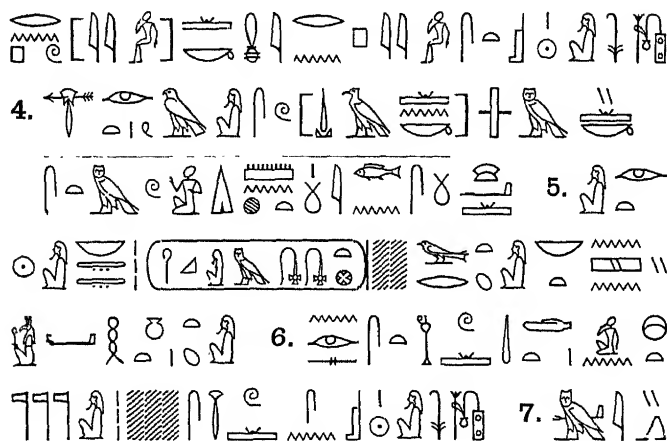


"been presented unto thee, and thou shalt be known
 "[thereby] in the House of the Aged Prince 24. who
 "dwelleth in Annu.

"Hail, Osiris, the royal scribe, it shall be known that
 "thou hast a KA [to fight] against thine enemy before
 "thy divine Plate VIII. 1. father."

And the SETEM shall place the green (*uatch*) MENKHET
 bandlet [on the statue], saying:—

"Hath risen like the sun Uatchit, the Lady of Flame,
 "the perfect one who cannot 2. be repulsed in heaven
 "or in earth, and she shall make green (i.e., flourishing)
 "the Osiris, the royal scribe. She shall make him to
 "be perfect with her 3. MENKHET bandlet, she shall

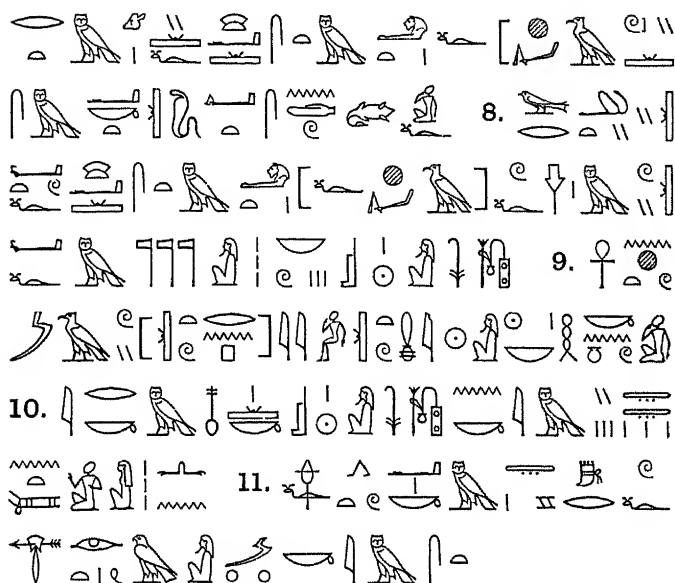


“make him to flourish with [the power] which dwelleth
“in her *watch* bandlet.

“And thou shalt renew thy youth even as she re-
“neweth her youth. Hail, Osiris, 4. the royal scribe,
“the Eye of Horus hath been presented unto thee,
“and that which is in thee hath been made strong
“thereby.”

And the SETEM shall place the red MENKHET ANES
bandlet [on the statue, saying:—]

“5. Hath risen the Eye of Rā, the Lady of the
“Two Lands, Princess in the City of double Flame, the
“mighty one, the Lady of storm, the Mistress 6. who
“made to go forth the word whereby the Company of
“the Gods came into being, and she shall make to
“flourish the Osiris, the royal scribe. 7. Come then



"before him! She shall rise in front of him, he shall
 "be protected by her [and] guarded, and she shall cause
 "the fear of him 8. as the mighty one of two-fold
 "strength [to go forth]. She shall rise in front of him,
 "and he shall be protected and made stronger than all
 "the gods.

"Hail, Osiris, the royal scribe, 9. thou art made
 "alive, thou art made new, and thy youth is renewed
 "like Rā every day. Therefore shalt thou 10. be
 "hymned by reason of thy beauty, O Osiris, the royal
 "scribe, by those who are in the Two Lands, and by
 mortals, and thine arm shall not be 11. resisted



“through all the earth. The Eye of Horus hath been
 “presented [unto thee], and thou hast thy sight through
 “it.”

[¹ And the KHER HEB shall say: “O SETEM, place
 “the *menkhet* of *âtmai* [on the statue] and say :—

“Receive thou, O Osiris,² thy apparel in the form of

¹ From the Louvre Papyrus. The second version of this section gives some interesting variants.

² Or, Hathor.



“the *āṭmai* bandlet—the two arms of the goddess
 “Tait are upon thy body. A god attacheth himself to
 “a god, and it is the binding girdle of a god to a god
 “in its name of ‘*Āṭmai*.’ It is washed by the god
 “*Hāpi*, the *KHU* (i.e., the Spirits) make thy face to
 “shine, Isis brought together the threads of the bandlet,
 “and Nephthys wove them firmly, and they make to
 “shine the bandlet for thee [with triumph] against thine
 “enemies.”



[And the KHER HEB shall say: "O SETEM, place the
"COLLAR [on the statue of the Osiris], saying:—

"Homage to thee, O Átmu. Homage to thee, O
"Kheperà, who art exalted upon thy steps, who shinest
"as the God of the Obelisk in the House of the
"Obelisk which is in Ánnu (Heliopolis). Thou didst
"spit, and Shu came into being, thou didst emit water,
"and Tefnut came into being; thou didst place thine
"arms about them, with the arms of thy KA, and thy
"KA is in them. O Átmu, place thou the arms of thy
"KA about the Osiris,¹ and let him live with his KA for

¹ Or, Hathor.



“ever. O Âtmu, unite thyself to the Osiris, protect
 “thou him, and let [not] come to him any evil thing
 “whatsoever, even as thou unitest thyself to Shu and
 “Tefnut.

“Hail, Great Company of the Gods who are in Ânnu,
 “Âtmu, Shu, Tefnut, Seb, Nut, Osiris, Horus, Isis,
 “[Set], Nephthys and Horus who dwelleth in the Great
 “House! Hail, Great Company of the Gods who are
 “produced by the God Âtmu, extend ye the heart of
 “his child in your name of ‘Pet,’ so that he may shine



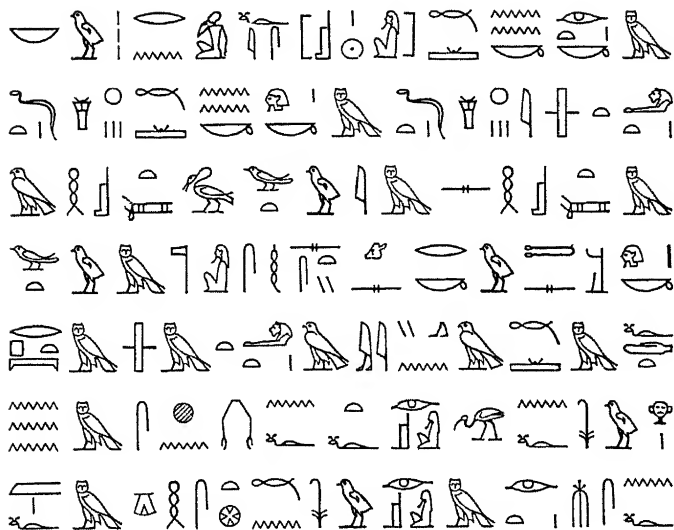
The following text is from the temple of Abydos (Schiaparelli, *op. cit.*, ii., p. 55):—



“have anointed thy two eyes with oil of perfumes of
“all kinds.”]¹

“Ye unguents! Ye unguents! Ye which are before
“Horus! Ye which are before Horus! Place ye your-
“selves before the Osiris. I have made him to be
“happy through you, I have made him to become a
“KHU through you, placing his POWER in his body,
“and placing his cuttings before the eyes of all the

¹ From the Louvre Papyrus.

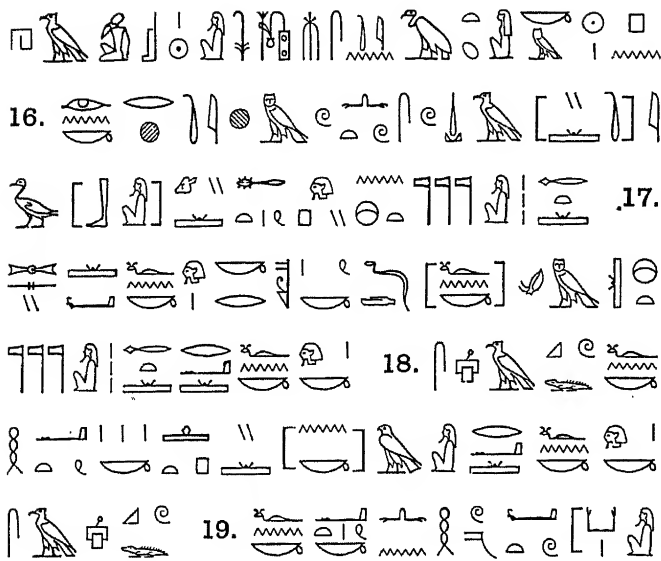


“KHU, that they may see him, and that they all may
“hear his name.

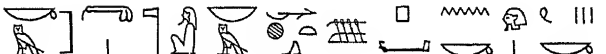
“ Behold, Osiris, I have filled for thee thine eyes with
“ **METCHET** Oil, and I have filled for thee thine head
“ with the **METCHET** Oil which was before Horus; thou
“ hast been made full with it, and thou hast been made
“ full with the god. It hath transmitted unto thee its
“ sweet smell, and thy head hath been lifted up into
“ the heavens, into the place which is before Horus.
“ Horus cometh being filled with the sweat [which
“ broke out] on him when Father Osiris embraced him,
“ when Osiris found him near him in the city of Kēhset,
“ and filled him with the Eye which he had produced.




"Hail, Osiris! I have come unto thee, and thou art
 "stablished and filled with the METCHET Oil which
 "proceeded from the Eye of Horus. Thou art filled
 "therewith. It hath knitted together thy bones, it
 "hath gathered together thy members, it hath collected
 "into one place thy flesh, and it hath dissipated into
 "the ground thy noxious humours. Thou hast absorbed
 "the odour thereof, and the sweet odour thereof is on
 "thee, even as it is with Rā when he appeareth on the
 "horizon among the gods of the horizon. The odour
 "of the Eye of Horus is to thee among the gods who
 "are in the following of Osiris. Unto thee belongeth
 "it to take possession of the URERTU Crown. Thou art
 "equipped with the attributes of Osiris, and thou art

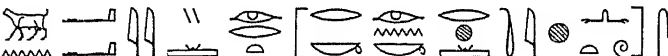



"Hail, Osiris, the royal scribe, who hast been brought
 "forth by thy mother on this day, 16. thou hast been
 "made a being with knowledge [among] those who have
 "not knowledge. Thou hast been made strong by
 "Seb, who was the head of the first-born of the Great
 "Company of the Gods. 17. He hath attached for
 "thee thy head to thy bones, and he saith unto thee,
 "'The Great Company of the Gods heareth.' He hath
 "given unto thee thy head, 18. he hath gathered
 "together for thee thy limbs (or, flesh). Horus is at
 "peace with thee, and he hath given unto thee thy
 "head, and hath collected 19. for thee thy flesh.

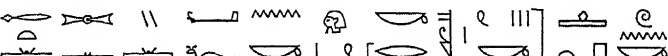
 20.



 21.



 22.

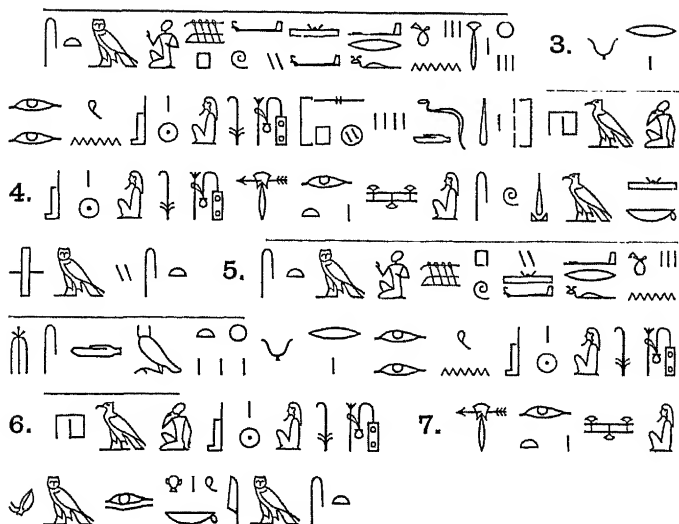


 23.

"Thy KA shall not be smitten in the presence of any
"god after thou hast received thy head and thy flesh."

20. To be recited four times:—

"Thou hast life before Horus, and thy mother giveth
"thee birth on this day. She maketh thy two eyes to
"be in 21. thine own arms, in the arms which are
"made for thee. Thou art made a being with know-
"ledge [among] those who have not knowledge. Thou
"hast been made strong by Seb, who was the head
"of the first-born of 22. the Great Company of the
"Gods. He hath attached for thee thy head to thy
"bones; Seb is at peace with thee. He hath set in
"order thy head, 23. and he guideth thee. Horus is

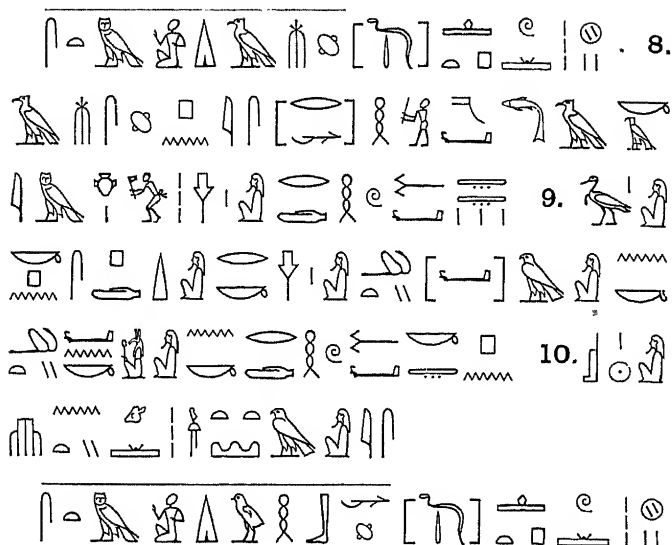


And the SETEM shall take a bag of *watch*, 3. and shall open the mouth and the two eyes of the Osiris, the royal scribe, four times, and shall say :—

“ 4. Hail, Osiris, the royal scribe, the Eye of Horus hath “ been presented unto thee, and thou art strengthened by “ what is therein.” 5.

And the SETEM shall take a bag of *mcstemet*, and open the mouth and the two eyes of Osiris, the royal scribe, [saying] 6. :—

“ Hail, Osiris, the royal scribe, 7. the Eye of Horus “ hath been presented unto thee, and thy face hath been “ painted with it.”

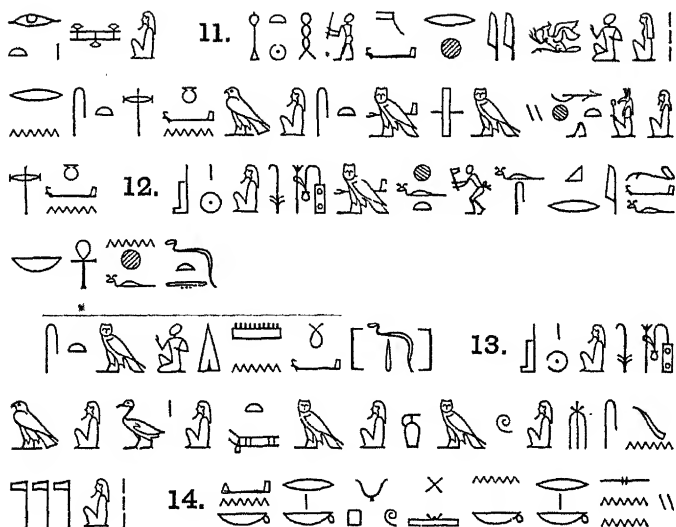


And the SETEM shall place the AMES sceptre [on the statue] and shall say :—

“Join thyself [to it], join thyself [to it], 8. to the
 “AMES of *âser* wood, smiter of the rebels, divine power
 “which ruleth the two lands. 9. Thy soul is provided
 “with divine power. The two-fold strength of Horus
 “is to thee, the two-fold strength of Set is to thee, and
 “thou rulest this earth, 10. O Osiris Khenti Âmentî;
 “behold Horus.”

And the SETEM shall place the HEB staff [on the statue] and shall say :—

“Join thyself [to it], join thyself [to it], O Eye of



“Horus, 11. the White One, which smiteth the Rekhiu.
“The name thereof is, ‘Horus taketh vengeance on those
“who are in the following of Set,’ and 12. the Osiris,
“the royal scribe, is avenged on his enemies, and he
“leadeth each of them captive, and he shall live for
“ever.”

And the SETEM shall place the MEN [on the statue],
and shall say :—

“13. The Osiris, the royal scribe, is Horus, the son
“of Tem, is Khnemu who fashioned the gods. 14. I
“have given unto thee thy mouth, opened for thee is
“thy mouth, constituted is thy mouth, constituted is



“thy mouth. Opened for thee are thy two eyes, and
 “thou seest with them. 15. A passage into thine ears
 “hath been made for thee, and thou hearest with them.
 “Thy odour cometh to thee as Ur-*hekaut*.”

And the *SETEM* shall take the 16. censer, and shall
 purify the *Osiris*, the royal scribe, four times [with] the
 incense over the flame, [saying] :—

“Horus maketh the purification [of the statue], and
 “he censeth it with the Eye of Horus. 17. Thou
 “stridest being filled with the water which is in it in



Plate X. 1.



“its name of ‘Peṭ’; thou art censured with it in its name
“of ‘Sentrà,’ and thou art shrouded in it in its name of
“‘Keput.’

"The Osiris, the royal scribe, 18. is pure, is pure!

"The Osiris, the royal scribe, is pure, is pure!"

"The Osiris, the royal scribe, is pure, is pure!"

"The Osiris, the royal scribe, is pure, is pure!"

And the SMER shall go round about [the statue of] the Osiris, four times, with the incense over the flame, **Plate X. 1.** and shall say:—

“Hail, Osiris, the royal scribe, the Eye of Horus hath
“been presented unto thee, and the smell thereof shall
“come unto thee.”



And the SETEM shall cense the 2. uraeus, and shall say:—

“Purificatory censings to the goddess Ur-ḥekat, to
 “Uatchit, Lady of the Great House which is in the
 “House of Flame. And to Sekhit-Nesertit- 3. Uatchit
 “in the city of Pit-Ṭeput. And to Unnenit-Menḥit-
 “Nut-shesit (?) in Ḥett-ur. And to Resenit-Mehenit-¹
 “4. Seshentâ, Khebset, [Ḥetepet]. And to Tait who
 “is hymned before her father. [Thy] purifications are
 “the purifications of the MAÂS; the MAÂS being

¹ The text is corrupt here.



“bound [on thee] 5. heaven shineth brightly. [Thy]
 “purifications are the purifications of the KHABU; the
 “KHABU being bound [on thee] heaven shineth brightly.
 “Horus purifieth thee and Set censeth thee. Purified
 “are ye, O male 6. gods, censured are ye, O goddesses.

“Ye have obtained your fluid of life (*sau*)

“through Ur-ḥekat, Sekhit, through Ur-ḥekat,

“Sekhit;

“[through] Nesertit, [through] Nesertit,

“[through] Ḥetepit, [through] Ḥetepit.

“7. Offerings be to every god and to every goddess,
 “and their hands shall be filled with the love of him

[illegible]

25. 

26. 

27. 

28. 

29. 

24. To the Gods and Goddesses who dwell in Het-ent-henen (Herakleopolis).

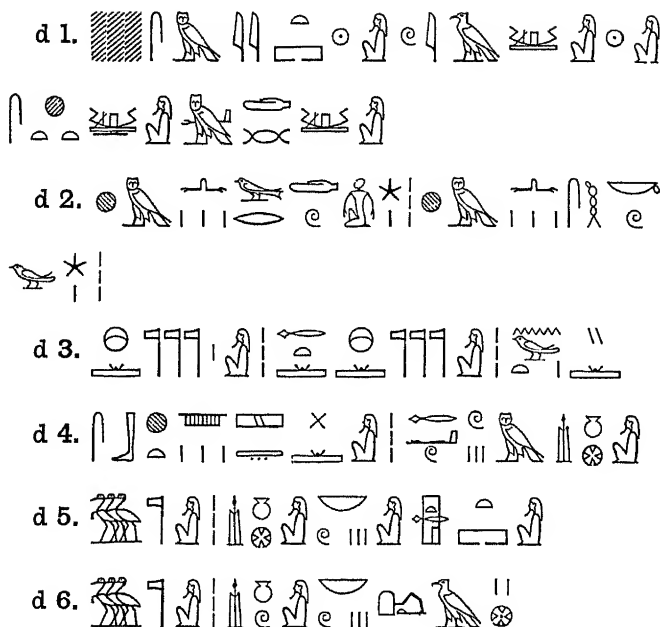
25. To the Gods and Goddesses who dwell in Tepi-ah
(Aphroditopolis).

26. To the Gods and Goddesses who dwell in Sesnu (Hermopolis).

27. To the Gods and Goddesses who dwell in Äbtu
(Abydos).

28. To the Gods and Goddesses who dwell in the South.

29. To the Gods and Goddesses who dwell in the North.



[To the Cabin of Rā, the Boat of Rā, the Sekhtet Boat, the Mātet Boat.

[To the KHEMU URṬU, to the KHEMU SEKU.

[To the Great Company of the Gods.

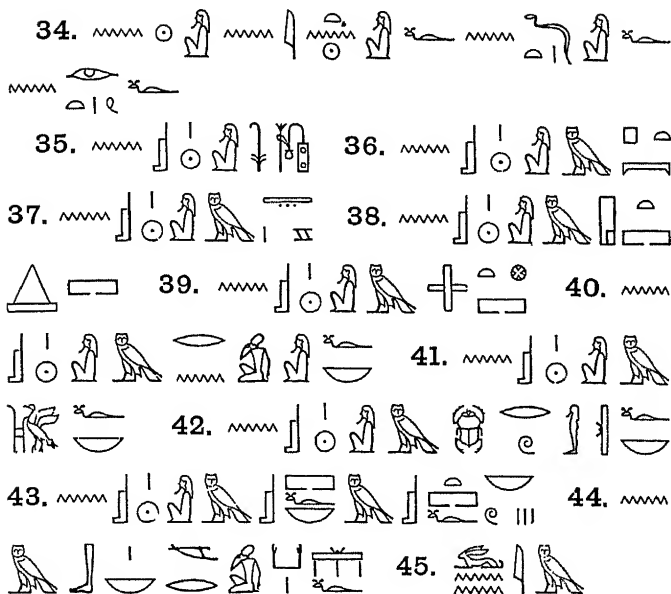
[To the Little Company of the Gods.

[To the great, secret Pylons in Ānnu.

[To the Souls of Ānnu, Lords of Het-Āt.

[To the Souls of Ānnu, Lords of Āḥa.]¹

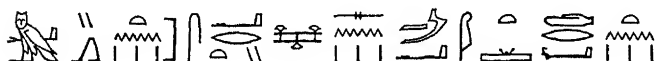
¹ From the Louvre Papyrus.



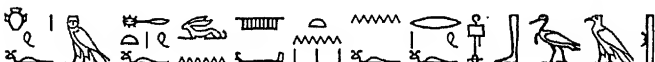
34. To Rā. To his Disk. To his Body. To his Eye.
 35. To the Osiris, the royal scribe.
 36. To Osiris in heaven.
 37. To Osiris in the earth.
 38. To Osiris in the House of the Pyramid.
 39. To Osiris in
 40. To Osiris in his every name.
 41. To Osiris in his every form.
 42. To Osiris in his every transformation.
 43. To Osiris in his every house.
 44. To every place wherein it pleaseth his KA
 45. to be.

Plate XI. 1. 

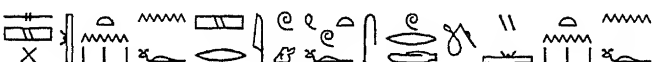


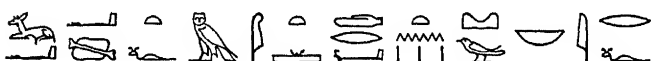


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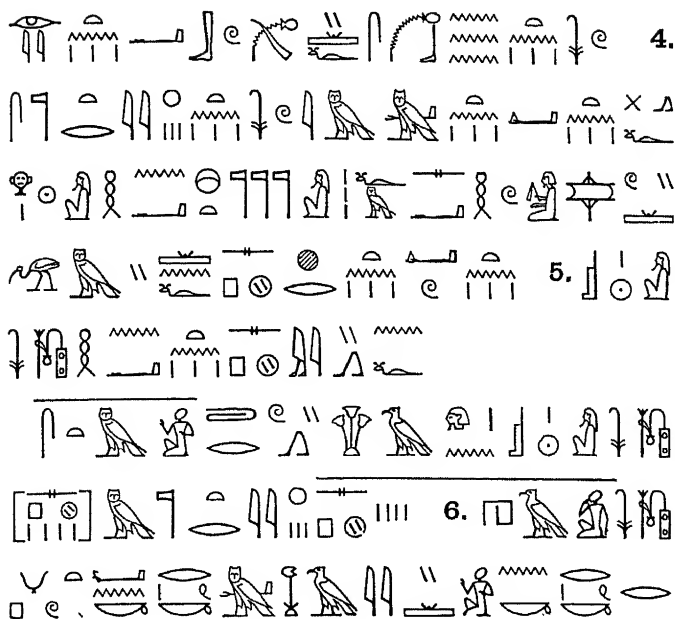


 3.





"Plate XI. 1. O all ye gods and all ye goddesses,
 "whose names are invoked on this day, come ye and
 "make to approach Maât, and destroy ye all the defects
 "which are in the Osiris, the royal scribe. 2. Stablish
 "ye for him his heart in his body, unclothe ye for him
 "his mouth, make a passage into his ears, open ye the
 "mouth of the Osiris, the royal scribe, 3. unclothe his
 "nostrils, make ye to grow his flesh and bone with
 "Maât, and destroy ye every evil thing which apper-
 "taineth to him. Make ye offerings of water for him,



“purify ye him, 4. and cense ye him. O grant that
 “he may pass before Rā with his company of gods as
 “a *sāhu* endued with breath, and that he may find the
 “opportunity to be before you. 5. Grant ye that the
 “Osiris, the royal scribe, may be with you, [from] the
 “moment when he cometh.”

And the SETEM shall go round the Osiris, the royal scribe, four times, with incense [on the flame, and he shall say] four times:—

“6. Hail, royal scribe, I have opened for thee thy
“mouth, and I have made thy mouth to balance con-



“formably to thy teeth. Rā hath opened thy mouth,
 “and he hath unclosed for thee thy two eyes. The
 “mouth of 7. the Osiris, the royal scribe, hath been
 “opened, and his heart is in his body for ever.”



And the SETEM shall perform the censuring of the
 statue, saying :—

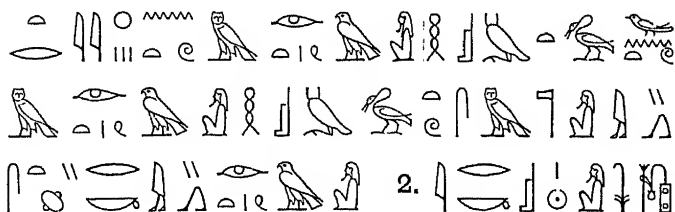
“Pure, pure is the Osiris, the royal scribe,

“Pure, pure is his KA.

“8. I have shrouded thy head in the incense which
 “is sweet of smell, and the dew of the god is on thy
 “members, and they absorb (?) [it]. Thy head is lifted
 “up, O Osiris, the royal scribe, 9. by means of the
 “incense. Horus-Set, who is at the head of the Land
 “of the South, purifieth thee. The incense cometh, the

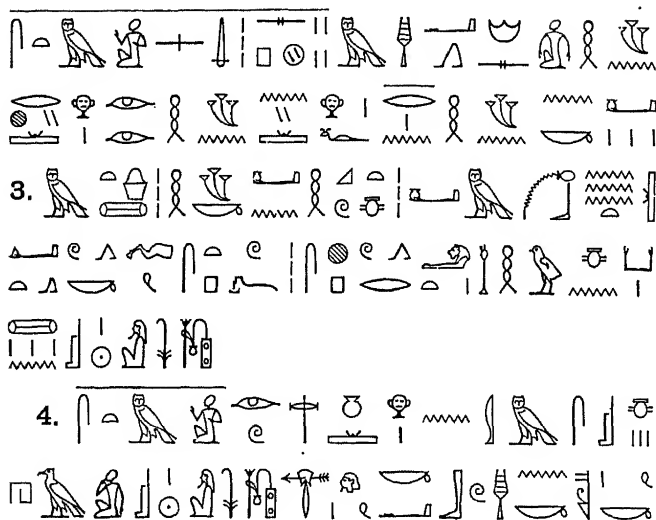


Plate XII. 1.     



"incense cometh. The ear of corn cometh, the ear of
 "corn cometh. The *ÂMAKH* cometh, the *ÂMAKH* cometh.
 "The *MENT-UR* cometh, the *MENT-UR* cometh. 10. The
 "member which proceedeth from Osiris cometh.

"Horus shroudeth the statue with his Eye, and
 "Horus censeth the statue with his Eye. Hail, Osiris,
 "the royal scribe, **Plate XII. 1.** thou art shrouded
 "with the Eye of Horus, thou art censed with the Eye
 "of Horus, thou art filled with the Eye of Horus, and
 "thou art filled with it like a god. The odour thereof
 "cometh to thee, the Eye of Horus **2.** cometh to thee,
 "O Osiris, the royal scribe."



And the SETEM shall say four times, standing up, [having been] seated:—

“An offering is made with thy two eyes.”

The Chapter of making an offering **3.** with bread-cakes, of making an offering with beer, of making an offering with libations, of thy making to come the chosen joints, and of bringing these before the altar of the food of Osiris, the royal scribe.

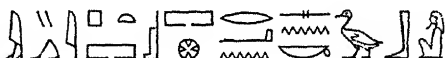
4. And the SETEM shall perform the ceremony of *netch hrà* with the NEMES vase [on the statue, and shall say]:—

“Hail, Osiris, the royal scribe, thy head hath been



"presented unto thee, thy bones have been offered to
 "thee, thy members have been made to grow for thee.
 "5. The Eye of Horus hath purified thee, and I have
 "brought it unto thee, coming forth from Nu, that
 "which came forth originally from Ātmu in its 6. name
 "of NEMES, the beautiful NEMES which came forth from
 "Rā. Beautiful is thy heart possessing it, the Eye of
 "Horus hath stablished it upon its seat, and it hath
 "stablished thy heart for thee, O Osiris, the royal
 "scribe. Thy head hath been purified for thee 7. with
 "them (i.e., the vases), and there shall be no destruc-
 "tion to thee. Osiris, the royal scribe, the Eye of



Plate XIII. 1. 



"seat in the West, in his seat 11. in the East, and in
 "every place wherein his KAU dwell. [Thou] livest for
 "ever.

"The NEMES vase cometh, the NEMES vase cometh.

[The holy vase cometh, the holy vase cometh.]

"It cometh as a thing of Light, it cometh as a thing
 "of Light.

"It cometh as the Eye of Horus, the White One,
 "[which proceedeth from the city of Nekheb. The
 "KIENEM cometh who dwelleth in [Het-ka-Ptah (Mem-
 "phis) and in] Annu. Plate XIII. 1. The Apt cometh.
 "It (i.e., the NEMES) giveth thee Seb, it maketh to
 "approach to thee Thoth.



"It maketh thee to be powerful [in its name of] Sekhet.

"It sendeth thee onwards [in its name of] Bast.

"It beautifieth thee [in its name of] Nefer-Temu.

"It guideth thee [in its name of] Net.

"It maketh thee to rejoice [in its name of] Nebt-Nehut.

"2. It protecteth thee [in its name of] Khuttit.

"It maketh thee to have peace [in its name of] Het-

Hert Nebt Hetepit. Having been brought unto it, it

"purifieth [the Osiris] with the incense of him who is

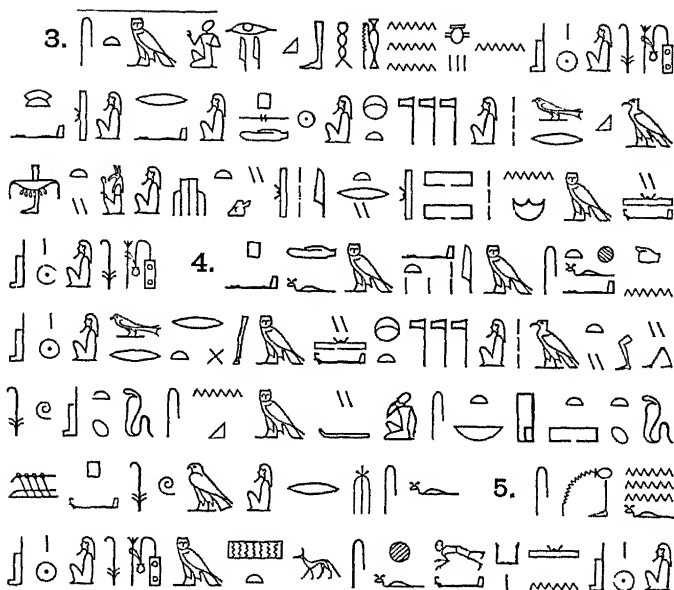
"in the House of the Aged Prince who dwelleth in An.

"Pure, pure, is the Osiris, the royal scribe.

"Pure, pure, is the Osiris, the royal scribe.

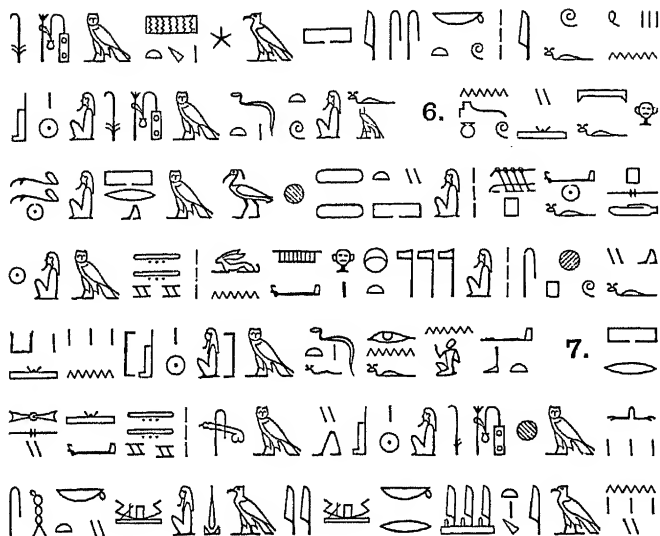
"Pure, pure, is the Osiris, the royal scribe.

"Pure, pure, is the Osiris, the royal scribe."



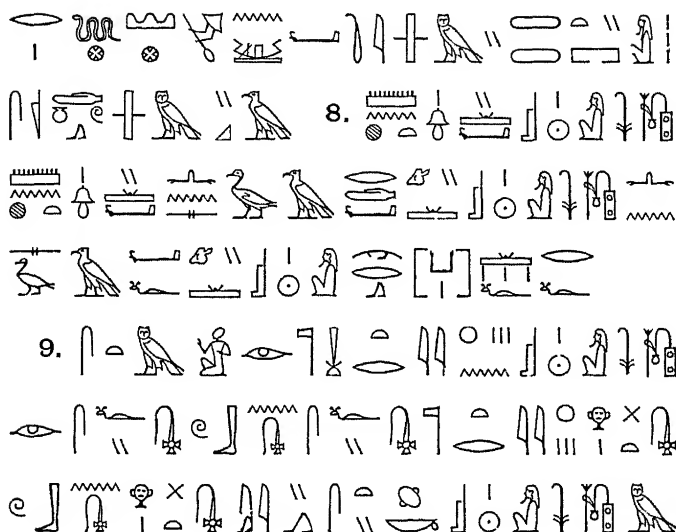
3. And the SETEM shall pour out a libation of water to [the statue of] the Osiris, the royal scribe[, and shall say]:—

“Rā riseth, and Rā shineth upon the Company of the “Gods. Great is the height (?) of Nubti, who is at the “head of the Āterti. The Osiris, the royal scribe, “delivereth his 4. seed (?) which is in his members “that are in him. Osiris graspeth the Urerit Crown. “The Company of the gods renew him, Isis putteth “forth her breast for him, Nephthys giveth him suck, “and Horus receiveth him for his son. 5. Horus “purifieth the Osiris, the royal scribe, in the Lake of



"the Jackal[s], he draweth out the KA of the Osiris,
 "the royal scribe, from the Lake of the Tuat, and
 "behold, he draweth the flesh of the Osiris, the royal
 "scribe, through 6. that divine body which is on the
 "arms (or, shoulders) of Rā. When he appeareth on
 "the horizons his rays of light illumine the Two Lands,
 "and light up the faces of the Company of the Gods.
 "He beareth along the KAU of the Osiris in his body,
 "and he maketh for me (*sic*) a habitation 7. which
 "shall comprehend the Two Lands.

"The Khemu-sekti shall be thy guide, O Osiris, the
 "royal scribe, when thou settest out for the Sekhet-
 "Āanru, transporting the gods who are on the hori-



“zons, and travelling through the heights of heaven.
 “8. Perfect is [the statue of] the Osiris, the royal
 “scribe, [yea] perfect; it is not in decay (?), but is
 “strong, and at its head is the Osiris, the royal scribe.
 “It is not in decay (?), and at its head is the Osiris,
 “and his KAU shall come forth to it.”

9. And the SETEM shall perform the ceremony of
 censings the [statue of the] Osiris, the royal scribe[, and
 shall say]:—

“The fire is made, the fire blazeth up, the incense is
 “on the flame, and it burneth on the flame. Thy
 “odour cometh, O Osiris, the royal scribe, in the form

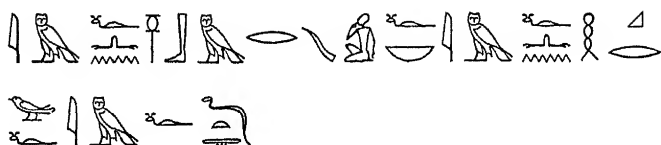


"10. of incense, the odour of the Osiris, the royal
 "scribe, cometh [in the form of] incense of the gods.
 "The Osiris, the royal scribe, is with you, O ye gods,
 "be ye with the Osiris, the royal scribe. 11. The
 "Osiris, the royal scribe, liveth with you, O ye gods,
 "live ye with the Osiris, the royal scribe, O love ye
 "the Osiris, the royal scribe, O love ye him, O gods.

"The *pegu* garment (?) cometh, the God of Light
 "cometh, who proceedeth from the thighs of Horus.
 "12. He who hath appeared cometh, he who hath
 "appeared cometh. He who was in a state of weakness
 "cometh, he who was in a state of weakness cometh.



"The Light cometh, the Light cometh. The Osiris, the
 "royal scribe, hath appeared on the thighs of Isis, and
 "he sitteth on the thighs of Nephthys. My father Tem
 "graspeth the 13. hand of the Osiris, the royal scribe,
 "and he leadeth the Osiris, the royal scribe to the gods,
 "and the swift legs of the Akhemu-sekti gods lead
 "him on his way. O Mother of the Osiris, the royal
 "scribe, 14. Isis, give thou thy breast to the Osiris,
 "the royal scribe, and let the Osiris, the royal scribe,
 "put forth his mouth and suck milk [therefrom]. A
 "white bird illumineth and 15. [maketh] pleasant the
 "earth; may he make the Osiris, the royal scribe, to



“walk therein. And there shall be no sickness of any
 “kind to him therein, and he shall never feel hunger
 “therein.”

[And the KHER HEB shall say :] “O SETEM, take the
 offerings, fourfold, of good things of all kinds, and make
 an offering to the Osiris.”

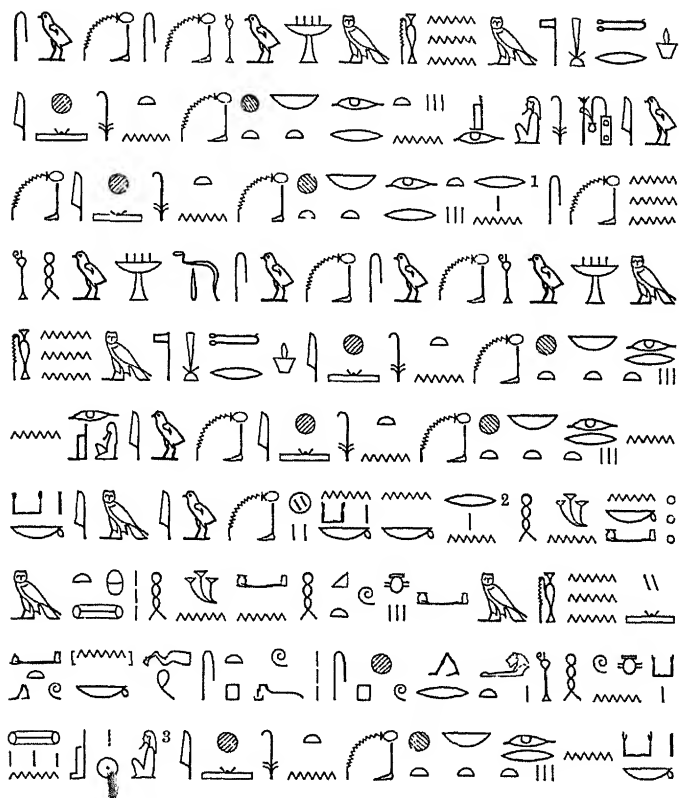
And the SETEM shall say, standing up [having been]
 seated, four times :—

“An offering is made with the two eyes.”

THE CHAPTER OF PURIFYING THE TABLE (OR, ALTAR).

Then shall be said :—

“Is purified, is purified the table with libation and

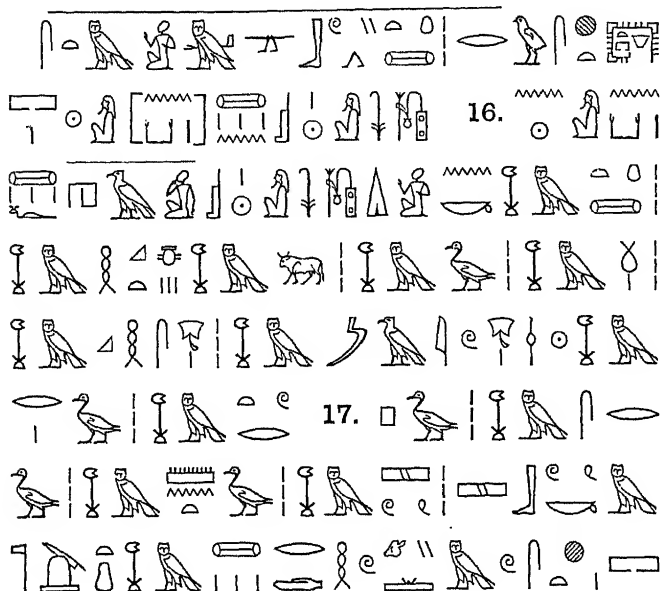


“incense. O, a royal purification of everything which
 “is done for the Osiris, the royal scribe; and everything
 “is pure. O, a royal purification for everything which
 “is done.”

¹ See Schiaparelli, *op. cit.*, p. 157.

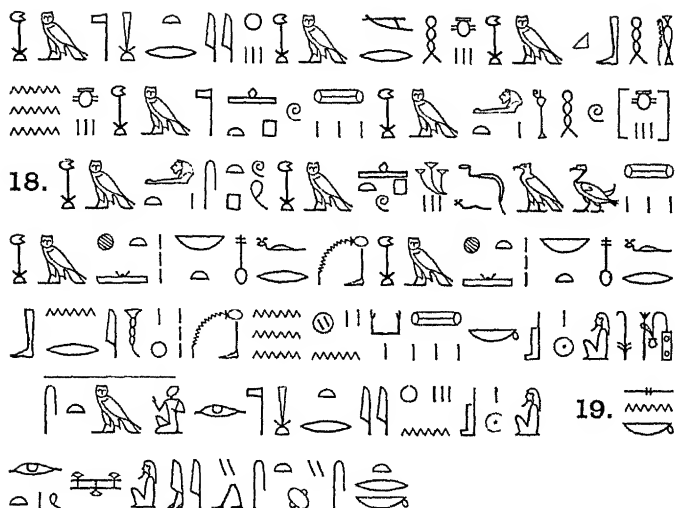
² *Ibid.*, p. 158.

³ *Ibid.*, p. 159. See above, p. 80.



And the **SETEM** shall bring bread-cakes to the hall of the House of Rā for the Ka-cakes of the Osiris, the royal scribe, and for **16.** Rā and his KA(?), and shall say:—

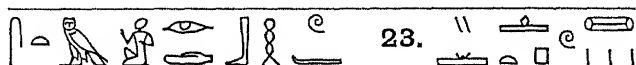
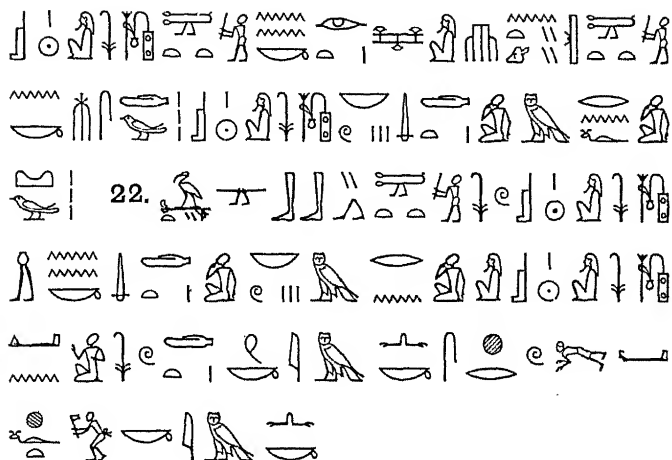
“Hail, Osiris, the royal scribe, I have given unto thee
 “a thousand bread-cakes, a thousand vessels of beer, a
 “thousand oxen, a thousand geese, a thousand changes
 “of apparel, a thousand *gehcs* gazelle, a thousand *maānu-*
 “*heteh* animals, a thousand *Ru* geese, a thousand **17.**
 “*Turp* geese, a thousand *Ser* geese, a thousand pigeons,
 “a thousand pieces of broiled meat which is thy food
 “from the divine block, a thousand bread-cakes from



“(or, in) the Hall, a thousand [pieces of] incense, a thousand vessels of oil, a thousand vessels of water “for libations, a thousand offerings, a thousand of the “firstlings of the tables(?), 18. a thousand of the “firstlings of the joints of meat, a thousand *hetepu* “flowers and cakes of *tchepu* bread, and a thousand “things of all kinds beautiful and pure, a thousand “things of all kinds beautiful and sweet. Purifications, “purifications to thy KAU, O Osiris, the royal scribe.”

And the SETEM shall cense [the statue of] the Osiris, 19. the royal scribe, and shall say:—

“The Eye of Horus hath been presented unto thee “and the odour thereof hath come unto thee.”




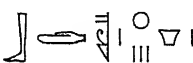
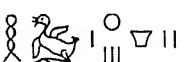
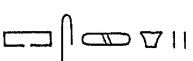
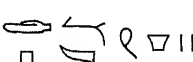
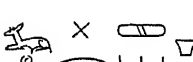
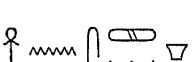

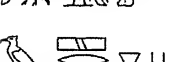
"Hail, Osiris, the royal scribe, I have brought for
 "thee the Eye of Horus, and I have carried away [all]
 "the things which are hateful to the Osiris, the royal
 "scribe, and all the evil things spoken in his name.
 "22. Thoth passeth, and bringeth the Osiris, the royal
 "scribe. I have brought unto thee everything spoken
 "in the name of the Osiris, the royal scribe. I have
 "placed them in thy hand, so that thou mayest over-
 "throw thine enemy."

And the SETEM shall declare 23. the offerings, and
 shall say:—

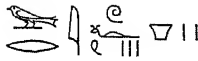

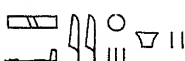
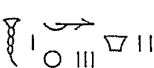


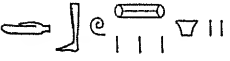
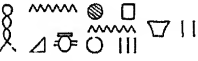
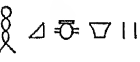
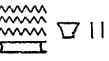

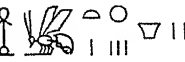
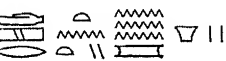
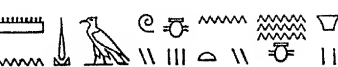


“Hail, Osiris, the royal scribe, the Eye of Horus hath
“been presented unto thee, and the offerings which are
“in it are hereby declared :—”

[Here follows the Small List of Offerings.] ¹

	Water	Two vases.
	Bet incense	” ”
	Hetcha incense	” ”
	Pas cakes	Two baskets.
	Tep joints	” ”
	Auur cakes	” ”
	Shens cakes	” ”
	Pau cakes	” ”
	Ashert joints	” ”

¹ From the Louvre Papyrus.

	Ur-auf joints	Two baskets.
	Hunnut joints	" "
	Shāi cakes	" "
	Bener (palm) seeds	" "
	Wine of the Oasis	Two vessels.
	Wine of the North	" "
	Tēbu cakes	Two baskets.
	Juice of Khepen	Two vessels.
	Beer	" "
	Well (?) water	" "
	Hesent	" "
	Shent	" "
	Well (?) water in Teshher vessels	" "
	Water	" "



And the SETEM shall smite with his hand four times the joint from the ox, and that from 24. the *mainu* *heteh* gazelle, and that from the *huhes* gazelle.

And the SETEM shall pour water into the vases, and shall say:—

“Hail, Osiris, the royal scribe, I have brought for thee the Eye of Horus, and I have carried away all the things which are hateful to the Osiris, the royal scribe, 25. and all the evil things spoken in his name. Thoeth passeth, and bringeth [the Osiris], the royal scribe. I have brought unto thee everything

10. Paut cakes	Four baskets.
11. Shenfi cakes	Four baskets.
12. Āurti cakes	Four baskets.
13. Puḵu cakes	Four baskets.
14. Sept cakes	Four baskets.
15. Tautau cakes	Four baskets.
16. Reṭḥu cakes	One basket.
17. Hebnen cakes	Four baskets.
18. Hunni cakes	Four baskets.
19. Paut emkhent cakes	One basket.
20. Shenf cakes	One basket.
21. Ām-taui cakes	Four baskets.
22. Cakes and roast meat	Five baskets.
23. Shepens beer	Two vessels.
24. Beer	Two vessels.
25. Ābshu wine
26. Wine of the Oasis	Two vessels.
27. Wine of the North	Two vessels.
28. Āmmu (Pelusium) wine	Two vessels.
29. Ḥamu wine	Two vessels.
30. Suni (Syene) wine	Two vessels.
31. Wine in ṭeshert vessels	Two vessels.
32. Hasent wine (?)	One vase.
33. Shent	One vase.
34. Ṭesher water	One vase.
35. Mensut vessels of water	Two vessels.
36. Āaru unguent	Two vases.
37. Āarti māha unguent
38. Legs of beef	Two (?)

Plate XV.—

1. Auāā joint	One.
2. Breast joint	One.
3. Sut joint	One.
4. Matu (?) joints	Two.
5. Sepehu joint	One.
6. Pestet joints	Four.
7. Mast (Livers)	[Two.]
8. An-shemt joint	[One.]
9. Ur-āuf joint	[One.]
10. Anāur joint	[One.]
11. Ru goose	[One.]
12. Tupu goose	[One.]
13.
14. Menmen geese	[Two.]
15. Tcha geese	[Two.]
16-30. [15 names wanting.]	
31. Offerings	Of all kinds.
32. Vegetables	Of all kinds.



Plate XVI. 5. [And the priest] shall bring his feet to the offerings [and the chief KHER HEB shall say:—]

“Hail, Osiris, the royal scribe, 6. come, I beseech thee, to these thy breads.”



And the SETEM stretching forth his arm with the
 "Suten t̃a hetep" [shall raise his hands to the table of
 offerings and shall say :—

"Are arranged for thee upon the divine table of
 "offerings things of all kinds, good, pure, and sweet,
 "and thy KA hath received them. Thy KA hath been
 "purified, and to thine hands hath been given abun-
 "dance. Thoth hath purified it, he hath made offerings
 "to thy KA, which is pure, and] to Osiris Unnefer, 7.
 "the son of Nut, to Isis, to Nephthys, the divine sisters
 "of Osiris, to Āmen-Rā, the Lord of the Throne of the
 "Two Lands, to 8. Menthu, Lord of Thebes, to Mut-
 "Sekhet-Bast in Asher, to Ānpu, Lord of Ta-tcheser,
 "to 9. Ānpu-āmni-Ut, so that they may give a



"O Rā, who feedest upon Maāt.

"O Rā, who rejoicest in Maāt.

"O Rā, who art united to Maāt.

"O Rā, **14.** who art perfect in Maāt.

"O Rā, who flourishest in Maāt.

"O Rā, who art hymned in Maāt.

"O Rā, **15.** who art stablished in Maāt.

"O Rā, who art strong in Maāt.

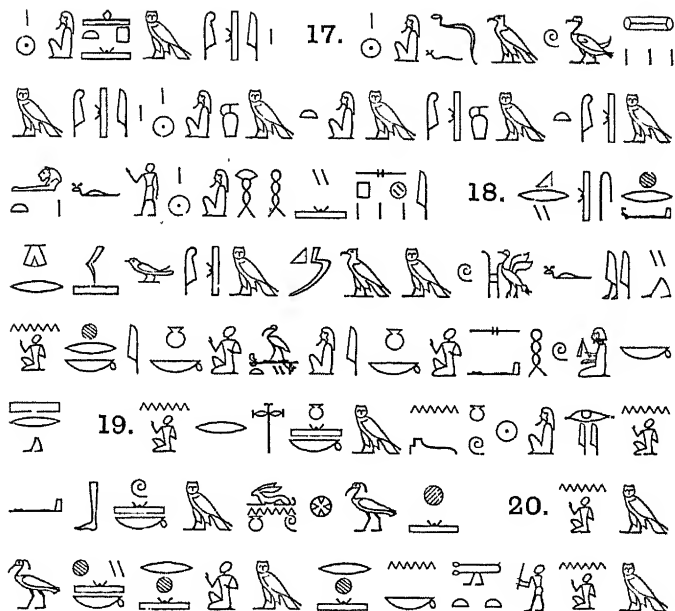
"O Rā, who art stable in Maāt.

• "O Rā, who art strong in Maāt.

"O Rā, **16.** who art ornamented with Maāt.

"O Rā, who risest in Maāt.

"O Rā, who shinest in Maāt.



"17. O Rā, who feedest upon Maāt.

"O Rā, who art united unto Maāt, to whose brow
"Maāt is united.

"O Rā, who makest to flourish destinies (?), who art
"perfect 18. in plans, who possessest Maāt in thy
"being, I have come unto thee. I am Thoth, I am thy
"Sāhu, I have come 19. forth to avenge thee at [this]
"season. I have made thine offering in the city of Un,
"I have provided myself 20. with thy magical power,
"I know the knowledge which is thine. I have taken
"possession of thy strength and of thy handiwork,

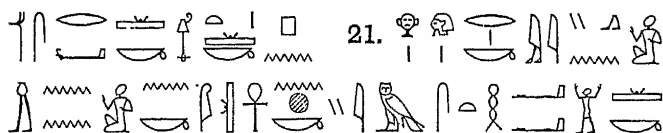


Plate XVII. 1.               

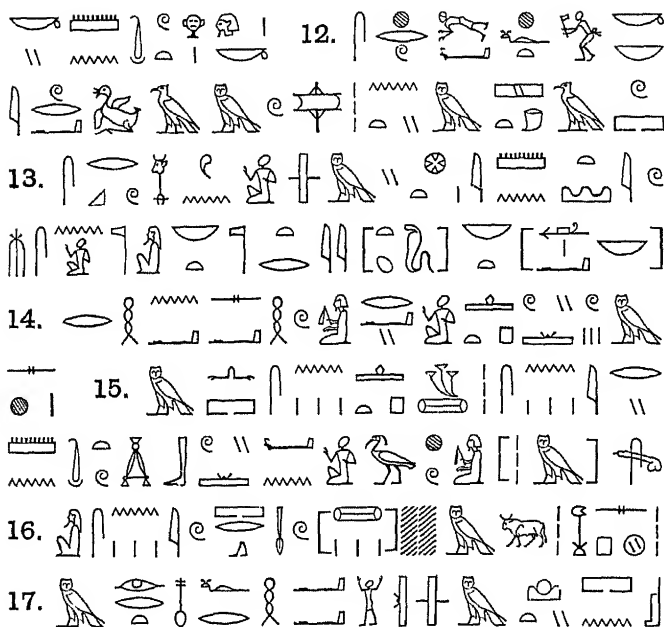


"21. and of the utterance of thy mouth. I have come
 "and I have brought unto thee Maât, in which thou
 "livest, in which **Plate XVII. 1.** thou rejoicest, in
 "which thou art perfect, in which thou art bound
 "together, in which thou flourishest, 2. in which thou
 "art stablished, in which thou art strong, in which
 "thou art stable, in which thou art ornamented, 3. in
 "which thou risest, in which thou shinest, in which
 "thou settest, on which thou feedest, 4. to which
 "thou art united, which is united to thy brow and
 "overthroweth all thine enemies.

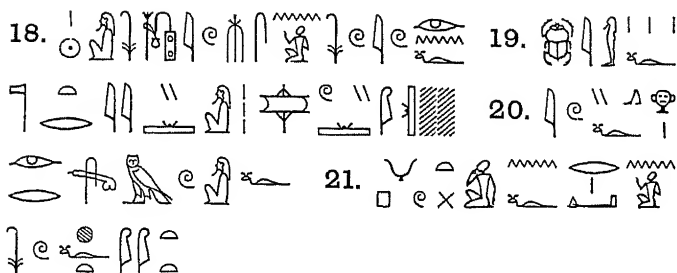


"5. Thy heart is glad when thou seest those who
 "are in thy shrine, who rejoice when they see Maāt
 "6. following thee, [since] evil beareth contentions
 "and destroyeth 7. all the gods [and] the offerings.
 "I have given the Uchat of Horus to him, 8. the
 "Uchat to its Lord. I have given the testicles of Set
 "to him, [the testicles to their Lord]. Horus and Set
 "9. [have] offerings on my hands. I have given birth
 "to Osiris after 10. his beautiful, beautiful trans-
 "formations which take place in him.

"Thy heart is glad, O Lord of the gods, 11. and joy



"of all kinds is to thee, for thy uraeus is stablished on
 "thy head, 12. and it overthroweth all thine enemies.
 "[Thoth] giveth the winds which are in the secret
 "place, 13. and I make to breathe him that is in the
 "city of Ament. I have fashioned every god and
 "every goddess, each one 14. with his *Sahu*, and I
 "make them to rest in 15. their shrines, and the
 "offerings which belong to them are stablished, and I
 "have provided the KHU (i.e., Spirits) with 16. their
 "images. And offerings appear at the word, consisting
 "of oxen, a thousand times, 17. through the good deed

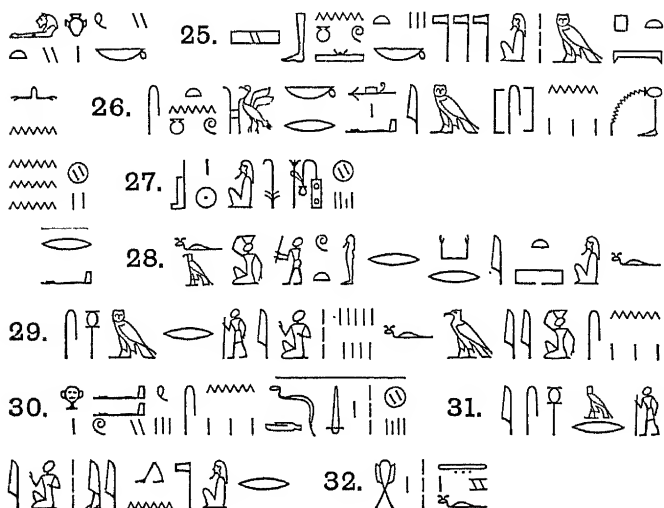


“of him that rejoiceth in him that is in the horizon, to
 “the Osiris, **18.** the royal scribe. I have fashioned
 “him, I have made **19.** his divine transformations.
 “He breatheth Maāt, and **20.** he cometh to visit his
 “image. **21.** His mouth is opened for him, and I have
 “placed him in front of Maāti.

Plate XVIII. 1. His name is established for ever,
 "he is 2. like a perfect spirit in the Tuat. 3. He
 "heareth when he is called by him that is in his Lake.
 "4. His body is protected, 5. water is poured out for
 "him, he hath the mastery over bread-cakes, 6. he



"opened thy mouth with the tool made of **15.** iron of
 "heaven wherewith he opened the mouth of the gods.
 "**16.** Thou speakest before the gods of the city of Pe,
 "and thou hearest **17.** when thou art called in the city
 "of Teput. Hail, Osiris, **18.** the royal scribe, **19.** thy
 "mouth hath been opened. **20.** I am Ptalh, I have
 "slit open thy mouth. **21.** I am the god Hennu, and
 "I have given unto thee thy arms and hands. **22.** I
 "am Thoth, and I receive the water wherewith thy
 "mouth was opened. I have brought **23.** unto thee
 "thy son, who seeth thee renew thyself through
 "**24.** Seb. Thy mouth is opened, thy heart is to thee,



"thy heart [is to thee in the house of hearts]. 25. Thou
 "dost mingle with the gods in heaven, 26. and thou
 "canst not be distinguished from them.

"Pure, pure 27. is the Osiris, the royal scribe.

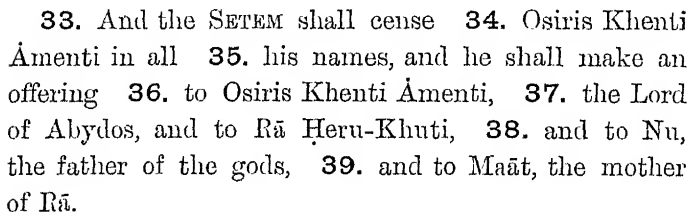
"Pure, pure is the Osiris, the royal scribe.

"Pure, pure is the Osiris, the royal scribe.

"Pure, pure is the Osiris, the royal scribe."

[Then shall he] cause [the statue of the Osiris]
 28. to be carried into its shrine. 29. The Nine
 SMERIU shall carry it 30. on their arms, and [the
 KHER HEB] shall say four times:—

"31. O SMERIU, the god hath come to 32. the pro-
 "tection of his earth."



And the KHER IEB shall say :—

¹ Schiaparelli, *op. cit.*, p. 212.



"Hail, ye sons of Horus, Ākesthā, Hāpi, Ṭuamutef,
 "and Qebhsennuf, pass on, and come with your father,
 "and carry ye him by means of the sledge, and carry
 "him along. Hail, Osiris, I have placed the sons of
 "Horus with [thee], and they bear thee along, and
 "thou art strong by reason of them. Hail, ye sons of
 "Horus, Ākesthā, Hāpi-āa, Ṭuamutef and Qebhsennuf,
 "pass ye along with your father, and bear ye him up,



“and let him not slip through your hands (?). Hail,
 “Osiris, they bear thee up, like Horus in the Henu
 “sledge. Thou art raised up by it like the gods in thy
 “name of ‘Seker.’ Thou art united thereto and art
 “made strong in the South and in the North even as is
 “Horus in it.”

And the KHER HEB shall say:—

“O priest, place [the statue] in the Hetchet Chamber.”

And the SETEM shall open the doors thereof and shall
 say:—

“The doors of heaven are opened, the doors of the
 “House of the god are thrown back wide, and the



"house is opened for its lord. I have come forth [as]
 "he shall come forth, and I have entered in [as] he
 "shall enter in; O may the god enter therein. I am
 "Thoth. I know not whether the god will enter
 "therein, for I have made myself to be a man without
 "knowledge. What I know that soul which is ignorant
 "of the thing that it abominateth knoweth not. And
 "the door is held open by the god."

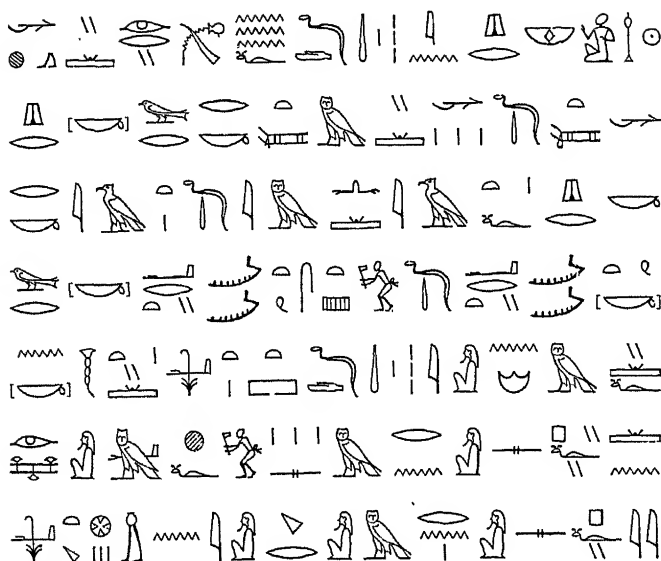
And the KHER HEB shall say:—

"I am Horus, [and] my father [is] Osiris, and I have
 "smitten the phallus of Set with my hand. The god is



"in his house, and he resteth in the arms of his father
 "Osiris. Thy beauty is to thee, O Osiris, and thou
 "hast magical powers, and thy father Osiris placeth
 "thee in his arms in his name of 'Khut', (i.e., horizon)
 "wherein Rā revolveth. Life is given unto thee before
 "thy father Osiris. Tho' cometh unto thee and
 "bringeth unto thee the Eye of Horus, and thou
 "becomest strong through it; thou retest in it; thou
 "hast life like a god at the head of the gods for ever."

Thus is the god made to enter into his divine house,



and to rest in his Hetchet chamber, after all his purifications have been effected. And the KHER HEB shall say:—

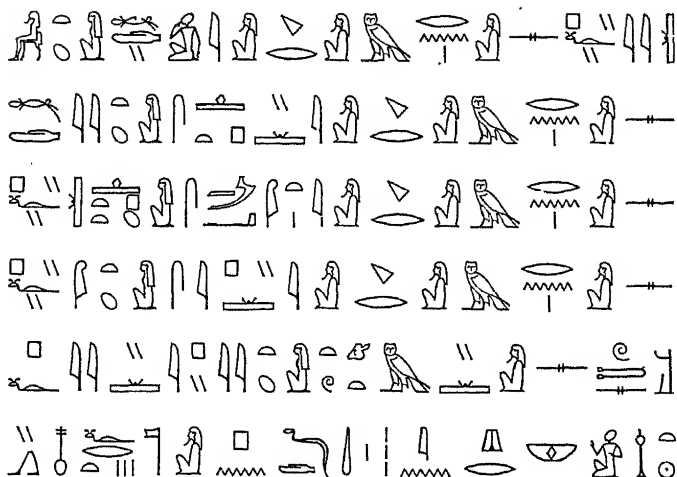
“HETCHET, thou shinest having [it], greatness is to thee.

“TEMI (i.e., sledge), verily the sledge is to thee.

“AAT (i.e., standard), it shall not decrease with thee, greatness is to thee.

“JAWS OF SET, thy jaws are to thee.

“SWEETNESS IN THE HOUSE OF THE SOUTH, Thoth delivereth the Eye of Horus from its enemies in its name of [Eye of] the South.



“Thoth bringeth it to Horus in its name of ‘Holy One.’

“Thoth seizeth it [from Set] for Horus in its name of ‘Seizer.’

“Thoth uniteth it to Horus in its name of ‘Uniter.’

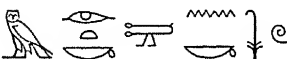
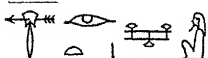
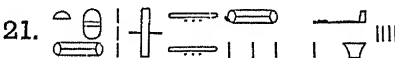
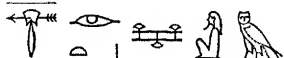
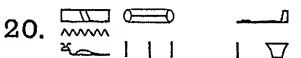
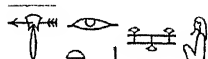
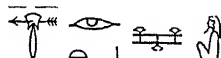
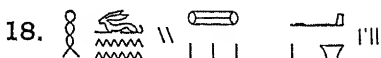
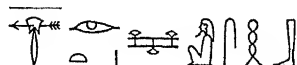
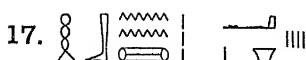
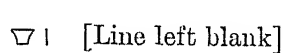
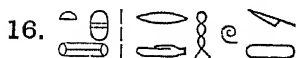
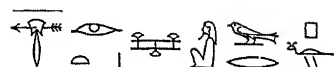
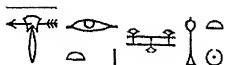
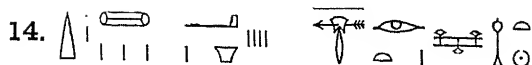
“Thoth maketh it Maāt for Horus in its name of ‘Maāt.’

“Thoth reckoneth it up for Horus in its name of ‘Reckoner.’”

[And when the statue hath been placed on the sledge the KHER HEB shall say]:—

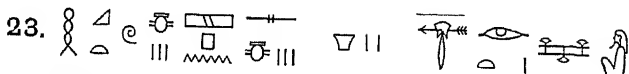
“The statue is on the sledge; the beauties of this god shall be exalted.”

And the KHER HEB shall say:—

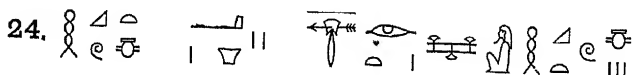


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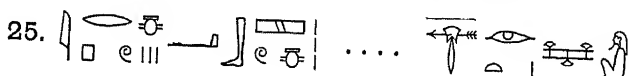


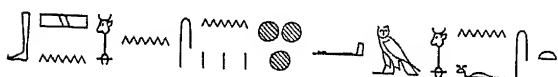
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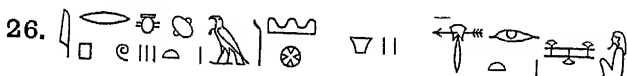


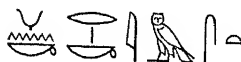
24. 



25. 



26. 



27. 

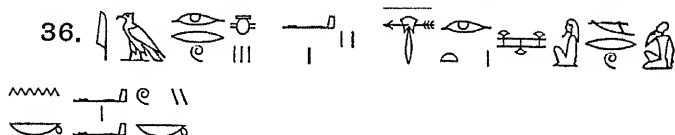
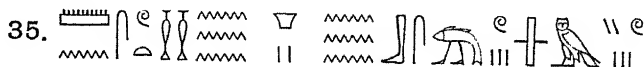
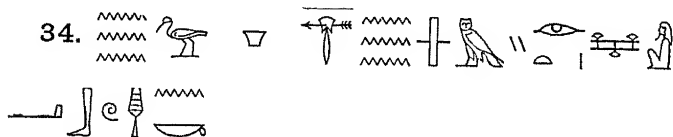
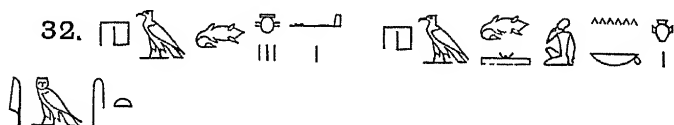


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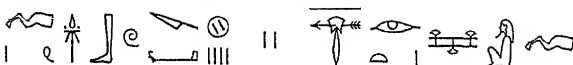
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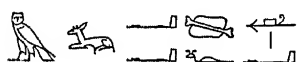
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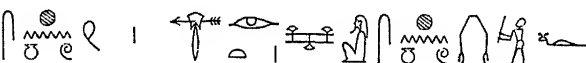


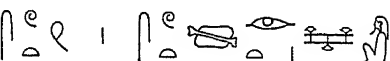
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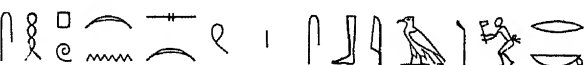
XV. 1. 

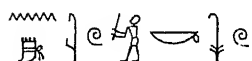


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3. 

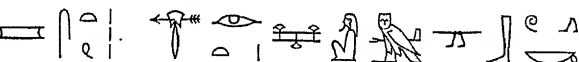
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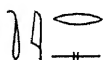
5. 



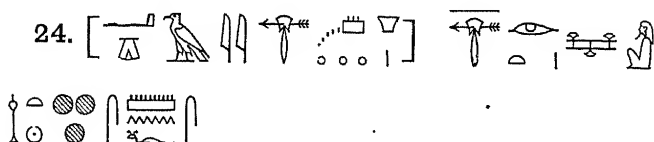
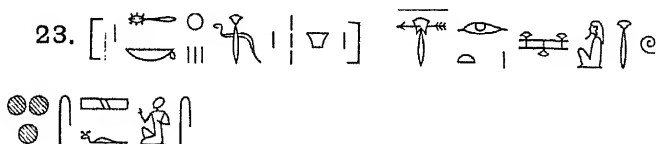
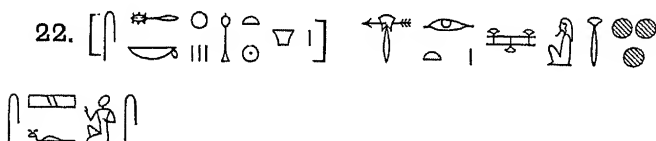
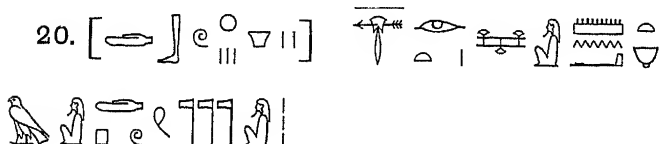
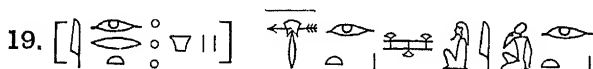
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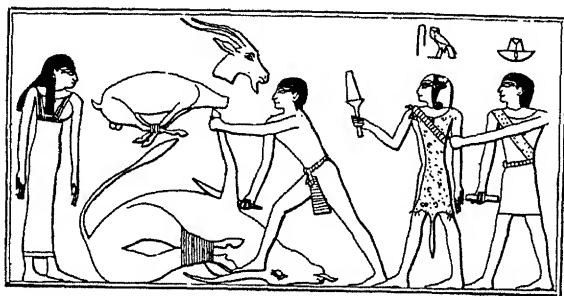


THE BOOK OF OPENING THE MOUTH.


FROM THE TOMB OF PETĀ-ĀMEN-ĀP.

THE FIRST CEREMONY.

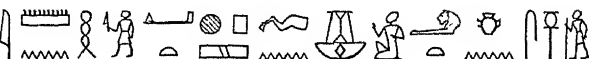
IN the first scene we have represented the four acts of the FIRST CEREMONY. Lying on the ground, with its hind legs tied together, is a bull, and the ministrant who performs the slaughter of the animal has planted his foot on one of its horns, and is cutting off one of its





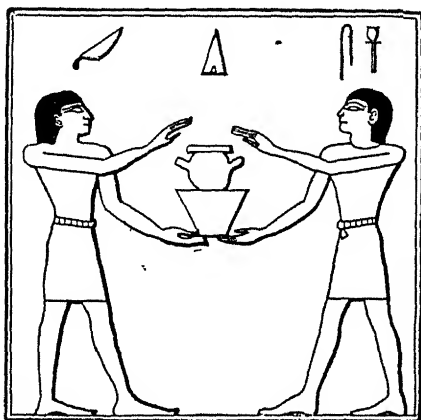
The slaughter of the first bull.

forelegs from the body. Close by lies the body of a goat, the four legs of which are tied together, and near it is its decapitated head. On the right stand the SEM priest , and the KHER HEB priest, and on the left

THE SLAUGHTERER GIVES THE HEART AND LEG
TO THE PRIESTS.

11. 

the animal, and is indicated by the knife , handing over the Heart of the bull in a vase, , to the SMER

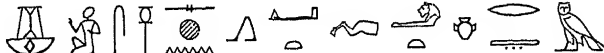


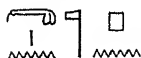
The slaughterer giving the Heart to the Smer priest.

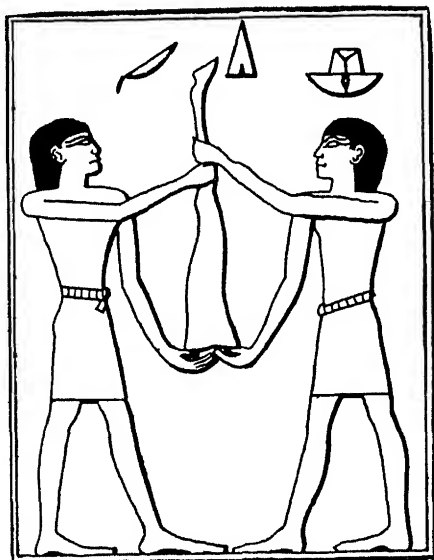
ministrant. In the second we see the slaughterer handing over the Leg of the bull to the KHER IEB priest. The text continues:—

“11. The slaughterer shall then give the Leg to the
“KHER IEB priest, and the Heart to the SMER minis-

12. 

13. 



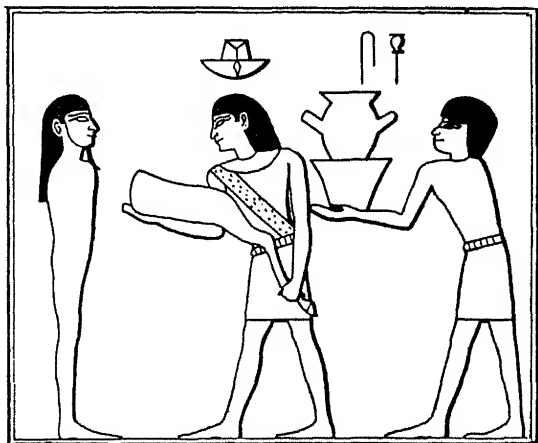


The slaughterer giving the Leg to the Kher heb.

"trant. 12. Behold the Leg is in the hand of the
 "KHER HEB priest, and the Heart in the hand of the
 "SMER ministrant, 13. and the KHER HEB priest and
 "the SMER ministrant shall go and place the Leg and
 "the Heart on the ground before this god."

The last act in the ceremony shows us the KHER HEB

SPEECH OF THE KHER HEB TO THE STATUE.



The Kher heb offering the Leg and the Smer priest offering the Heart to the statue.

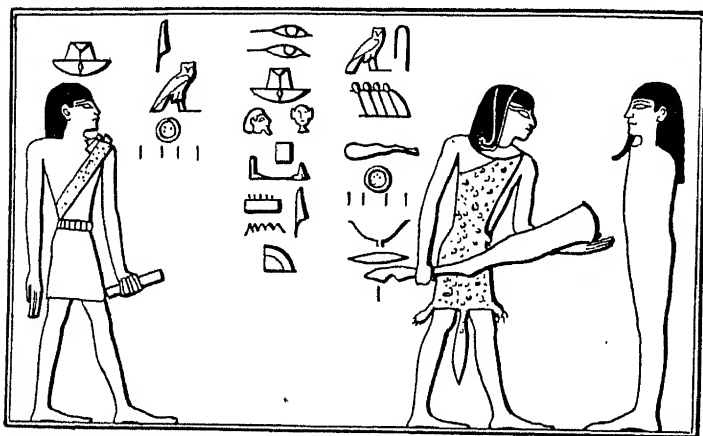
priest offering the Leg to the statue of the deceased, and the SMER ministrant offering to him the Heart in a vase. The text continues:—

14. And the KHER HEB priest shall say, "O Osiris, "chief KHER HEB PETĀ-ĀMEN-ĀP, I have offered unto "thee the Leg as the Eye of Horus, and I have made "to be brought unto thee the Heart from the interior "[of the bull]. 15. Never shall there be uprising "against this god, the chief KHER HEB PETĀ-ĀMEN-ĀP.



"I have brought unto thee him who riseth up (i.e., the
 "goat, or antelope) for thee, 16. and his head hath
 "been cut off. I have brought unto thee the SMEN
 "goose, and his head hath been cut off."

THE SECOND CEREMONY.



The Sem priest offering the Leg to the statue at the command of the Kher heb.

The Vignette to this ceremony shows us the SEM
 priest who, as in the previous scene, wears a panther's

SPEECH OF THE KHER HEB TO THE SEM PRIEST.



skin and has the lock of youth on the side of his head, offering the Leg to the statue of the deceased. Behind him stands the KHER HEB priest, wearing a tunic, with a belt and a band which passes over his left shoulder, and holding a roll of papyrus in his left hand. He says to the SEM priest:—

“SEM, take the Leg,

“SEM, take the Leg,

“SEM, take the Leg,

“SEM, take the Leg,

“and open the mouth and the two eyes of the KHER
“HEB PETĀ-ĀMEN-ĀP therewith,

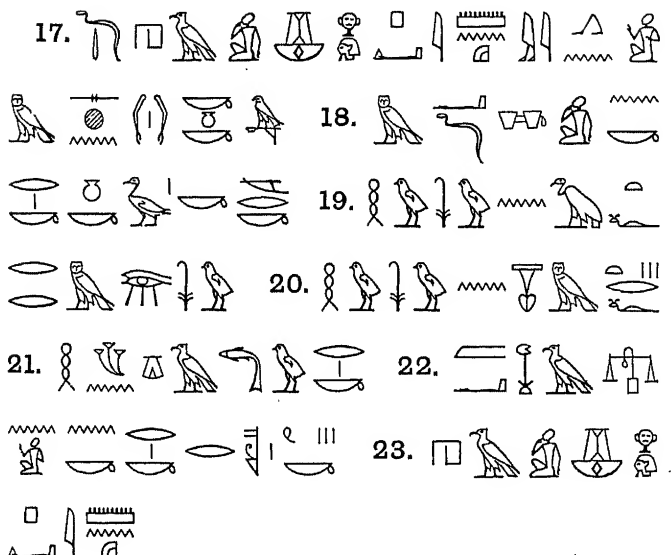
“and open the mouth and the two eyes of the KHER
“HEB PETĀ-ĀMEN-ĀP therewith,

“and open the mouth and the two eyes of the KHER
“HEB PETĀ-ĀMEN-ĀP therewith,

“and open the mouth and the two eyes of the KHER
“HEB PETĀ-ĀMEN-ĀP therewith.”

The text of this section is an address to the statue of the deceased, which is supposed to be said by Horus, who refers to the grief of his mother Isis and of Nephthys.

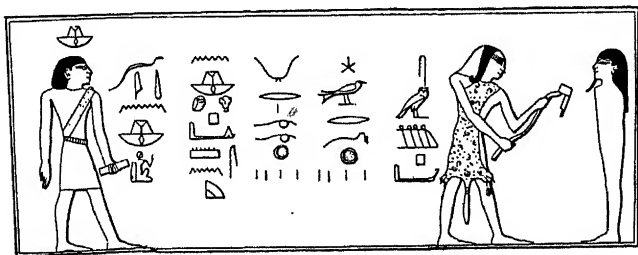
SPEECH OF HORUS TO THE DECEASED.



"17. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP! I have
 "come to embrace thee. I, Horus, 18. have pressed
 "together thy mouth for thee, I am thy son who loveth
 "thee. 19. His mother beateth herself, and weepeth
 "[over] him, and 20. those who were bound together
 "with him beat themselves. 21. Thy mouth was
 "bound together, 22. and I have made to balance
 "for thee thy mouth in conformity with thy teeth,
 "23. O chief KHER HEB PETĀ-ĀMEN-ĀP!"

THE THIRD CEREMONY.

The Vignette shows us the SEM priest, dressed as before, standing in front of the statue of the deceased, and lifting up to his face the instrument in the shape



The Sem priest opening the mouth of the statue with the Seb-ur instrument.

of an adze, called "SEB-UR." At a little distance from him stands the KHER HEB, who says :—

"SEM, take the Seb-ur,

"SEM, take the Seb-ur,

"SEM, take the Seb-ur,

"SEM, take the Seb-ur,

"open the mouth and the two eyes,

"open the mouth and the two eyes,

"open the mouth and the two eyes,

"open the mouth and the two eyes,

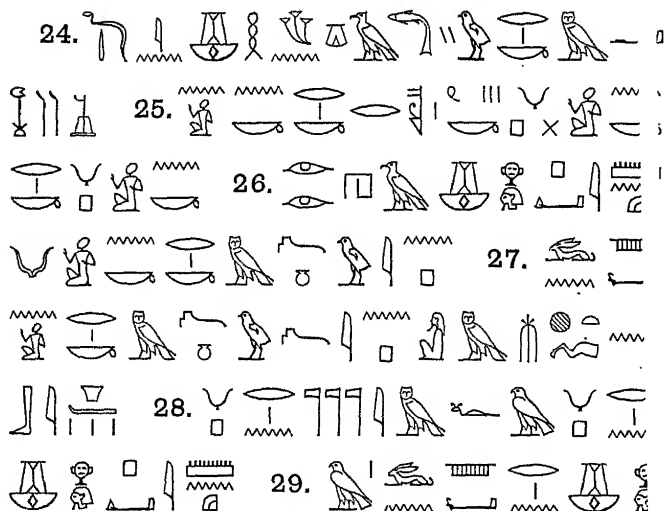
"of the chief KHER HEB PETĀ-ĀMEN-ĀP.

"of the chief KHER HEB PETĀ-ĀMEN-ĀP.

"of the chief KHER HEB PETĀ-ĀMEN-ĀP.

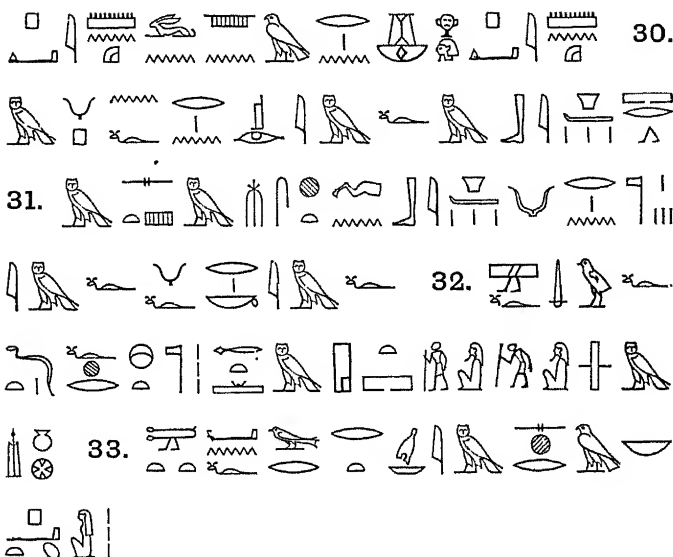
"of the chief KHER HEB PETĀ-ĀMEN-ĀP."

SPEECH OF THE KHER HEB.



24. Then the KHER HEB shall say:—

“Thy mouth was bound together, and I have made
 “to balance 25. for thee thy mouth in conformity
 “with thy teeth. I have opened for thee thy mouth, I
 “have opened for thee 26. thy two eyes. Hail, chief
 “KHER HEB PETĀ-ĀMEN-ĀP, I have opened for thee thy
 “mouth with the instrument of the god Ānep (Anubis).
 “27. I have opened thy mouth with the instrument of
 “the god Ānep, with the tool (*meskhet*, i.e., “thigh”)
 “of iron 28. wherewith one opened the mouth of the
 “gods. Horus shall open the mouth of the chief KHER
 “HEB PETĀ-ĀMEN-ĀP, 29. Horus shall unclothe the



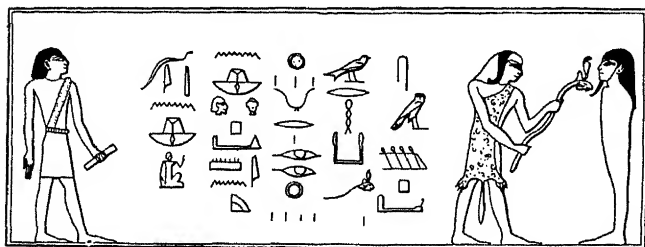
“mouth of the chief KHER IEB PETĀ-ĀMEN-ĀP. Horus
 “hath opened the mouth of the chief KHER IEB PETĀ-
 “ĀMEN-ĀP, **30.** even as he opened the mouth of
 “Osiris with it, with the iron [which] proceedeth
 “**31.** from SET, with the tool of iron wherewith one
 “opened the mouth of the gods. He (i.e., Horus) shall
 “open thy mouth therewith. **32.** He shall go forward,
 “his word and his body shall be before the Great
 “Company of the gods who are in the House of the
 “Prince (or, Great One), the Aged One in Ānnu (Heli-
 “opolis). **33.** He hath taken possession of the Urerit
 “Crown therein before Horus, the Lord of mankind.”

THE FOURTH CEREMONY.

SPEECH OF THE KHER HEB TO THE SEM.



In the Vignette we have the SEM priest, dressed as before, standing in front of the statue of the deceased, and lifting up to his mouth the instrument "UR-HEKAU," i.e., "Great one of words of power," in the form of an axe-handle, having a ram's head at the upper end, surmounted by an uraeus. At a little



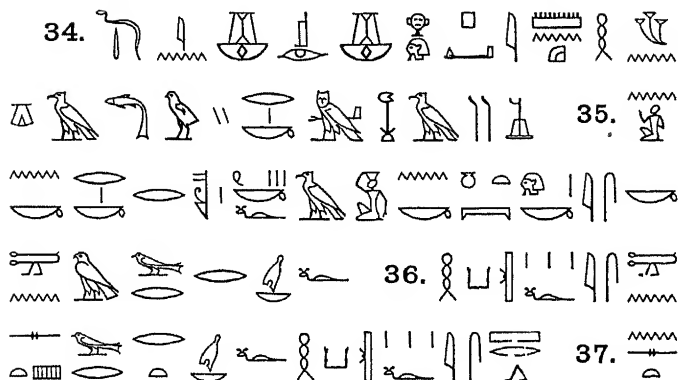
The Sem priest opening the mouth of the statue with the Ur-hekau instrument by the command of the Kher heb.

distance from him stands the KHER HEB priest, dressed as before, who says:—

"SEM, take the Ur-hekau,

"SEM, take the Ur-hekau,

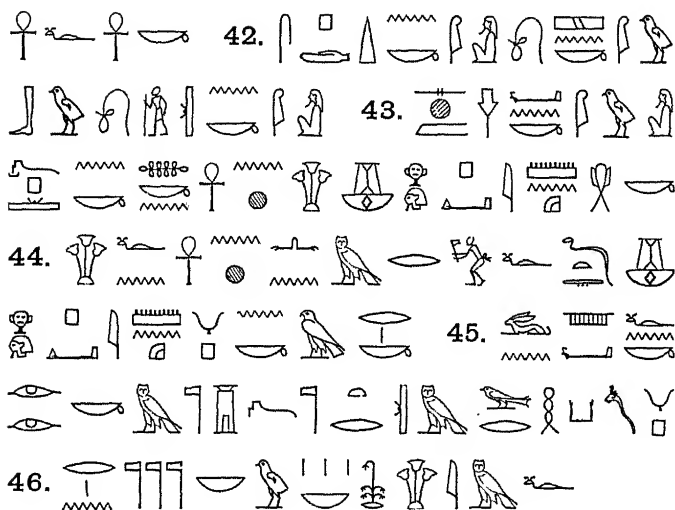
"SEM, take the Ur-hekau,



“and open the mouth and the two eyes,
 “and open the mouth and the two eyes,
 “and open the mouth and the two eyes,
 “and open the mouth and the two eyes,
 “of the chief KHER HEB PETĀ-ĀMEN-ĀP.”

The text contains a speech by the KHER HEB, who says:—

“34. Osiris, the chief KHER HEB PETĀ-ĀMEN-ĀP, thy
 “mouth was closed, but I have made to balance
 “35. for thee thy mouth in conformity with thy teeth.
 “The goddess Nut hath raised up for thee on high thy
 “head. Behold, Horus hath taken possession of his
 “Urerit Crown, and of 36. his words of power.
 “Behold, Set hath possession of his Urerit Crown and
 “of his words of power. Behold, it (i.e., the Crown)
 “cometh forth 37. for thy head, and all the gods
 “bear it unto thee, and they bring thee out, and they

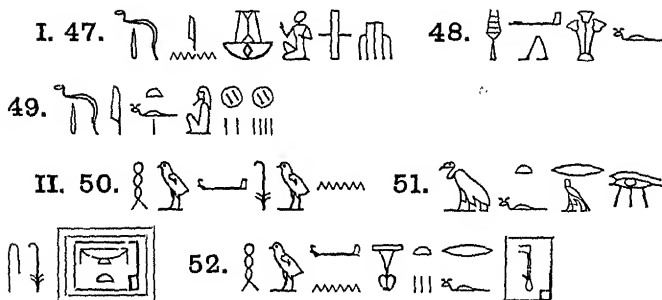


"he liveth, thou livest. 42. Shu hath chosen thee.
 "Shu hath ascribed praises to thee. Shu hath made
 "thee to be wonderfully marvellous. 43. Shu hath
 "made thee most mighty, and the fluid of life hath
 "been bestowed upon thee; [thus is it with] the chief
 "KHER IEB PETĀ-ĀMEN-ĀP. Thy fluid 44. of life is
 "round about him, and he shall never die.

"O chief KHER IEB PETĀ-ĀMEN-ĀP, Horus hath
 "opened for thee thy mouth, and 45. he hath un-
 "closed for thee thy two eyes, with the divine instru-
 "ment of 'him that is in the divine house' (i.e., Anubis),
 "with the instrument Ur-heka, wherewith one opened
 "46. the mouths of all the gods of the South and of
 "the North."

THE FIFTH CEREMONY.

SPEECH OF THE KHER HEB.



This is illustrated by three scenes. In the first scene the KHER HEB stands on one side of the statue of the deceased, and the ÁM KHENT priest on the other, and the KHER HEB says:—


“47. O ÁM KHENT, 48. stand up behind him (i.e., “the statue), and 49. say:—

“‘My father, my father!

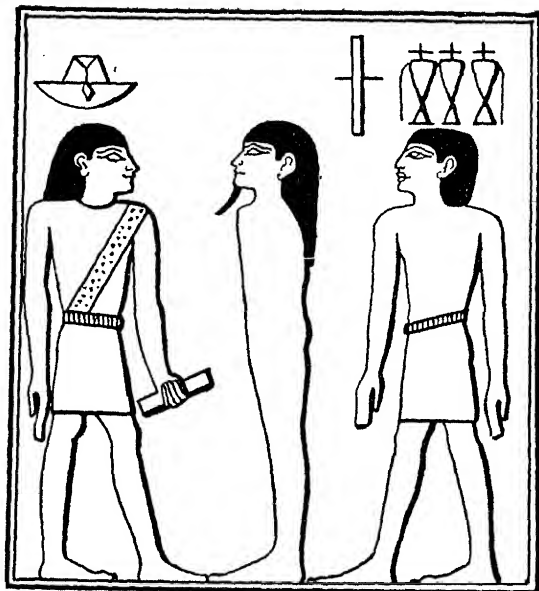
“‘My father, my father!

“‘My father, my father!

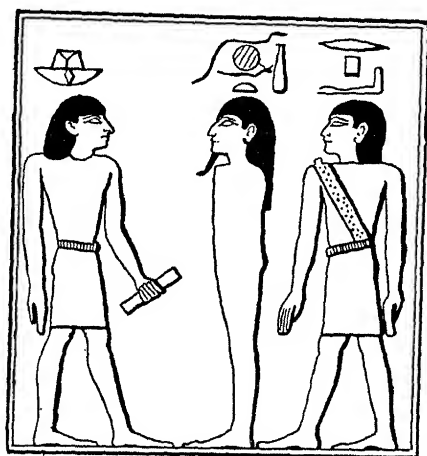
“‘My father, my father!’”

In the second scene we see the KHER HEB standing before the statue of the deceased, and behind it the *erpā* , or the “heir” of the deceased, in whose name the KHER HEB says:—


“50. Beateth herself in grief 51. his mother, and “she weepeth over him, and 52. those who were



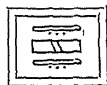
The Kher heb standing before the statue, and the Am Khent behind it.

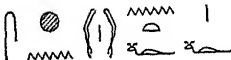


The Kher heb standing before the statue and the Erpā, or "heir," behind it.

III. 53. 



54. 





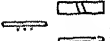

55. 




"swathed with him (i.e., his sisters Isis and Nephthys)
"beat themselves for him."

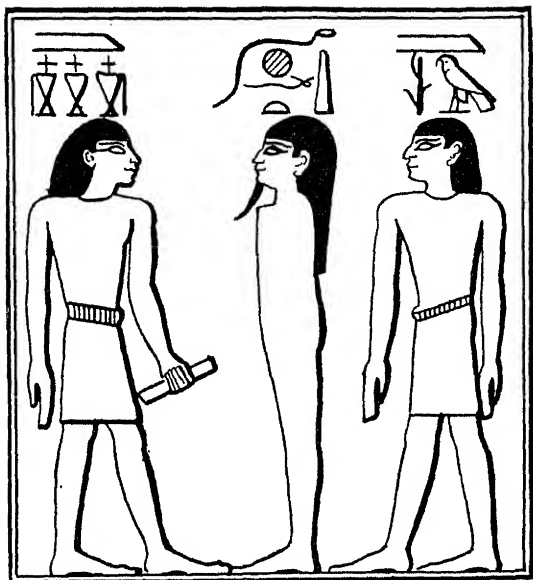
In the third scene the statue of the deceased stands between two priestly officials, viz., the "ÂM KHENT," , and the "ÂM KHET HERU," , the last personifying one of those gods who were "in the following of Horus." In the name of the latter the ÂM KHENT says:—

"53. Isis 54. goeth to Horus, 55. who embraceth
"his father."

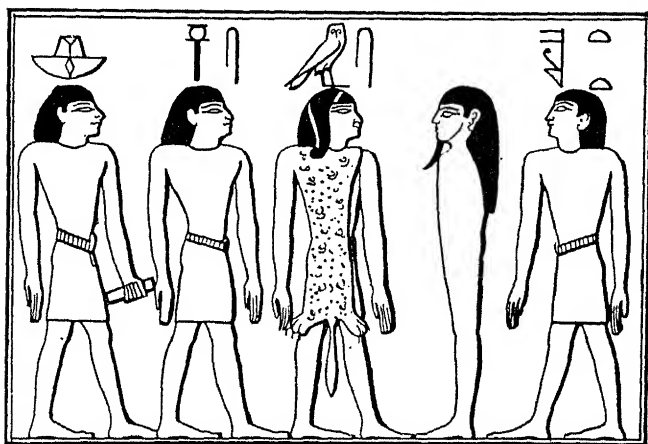
The last two scenes appear to have taken place in the chambers of the tomb which were called "HET-NUB," , "HET-BETI," , "TA-SHETA," , and "KHER-SEKT," .

THE SIXTH CEREMONY.

In this we see the KHER HEB, the SMER, and the SEM priests standing before the statue of the deceased, and one of the MESENTI, , or "metal workers" behind. Of these the SEM and the KHER HEB say to the MESENTI:—



The Am Khet standing before the statue and the Am Khet Heru behind it.



Kher heb.

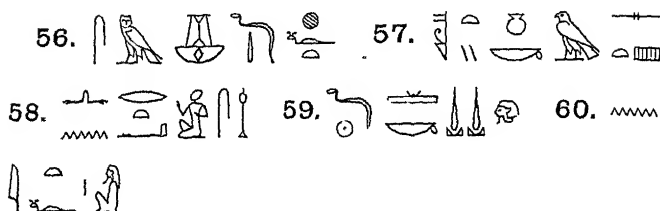
Smer.

Sem.

Statue.

Mesenti.

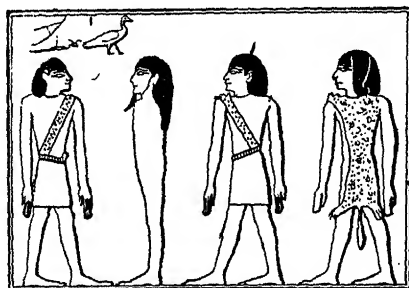
SPEECH OF THE KHER HEB AND SEM.



"57. I am Horus, [I am] Set, 58. I will not
 "permit that thou 59. illuminest the head of my
 "father."

THE SEVENTH CEREMONY.

In this we see that the son of the deceased, who is
 here described as "the son who loveth him," and has



The Sa-mer-f before the statue.

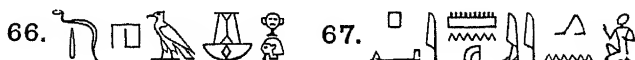
been brought into the chamber, stands before the statue
 of the deceased. The figures behind the statue are those
 of the SEM and KHER HEB. The text continues :—

SPEECH OF THE KHER HEB TO THE SEM.



THE EIGHTH CEREMONY.

SPEECH OF THE SEM.



"61. The SEM shall then come forth from the 'chamber, and shall 62. find the 'SA-MER-F' (i.e., 'the 'son who loveth him') standing outside. 63. The 'KHER HEB shall say to the SEM, 64. 'Make the SA-MER-F to enter into the interior of 65. the tomb, 'so that he may look upon the god.'"

THE EIGHTH CEREMONY.

In the Vignette we see that the SEM has brought the SA-MER-F, whose right arm he grasps with his left hand, into the presence of the statue of the deceased. The KHER HEB takes no part in the ceremony, for it is the SEM priest who says to the statue:—

"66. Hail, chief KHER HEB 67. PETĀ-ĀMEN-ĀP.

68.  69. 
70. 

"I have come and 68. I have brought unto thee t
 "son 69. who loveth thee. He shall open for th
 "70. thy mouth, he shall uncloseth for thee thine eyes: "



The Sem priest leading the Sa-mer-f into the presence of the statue.

THE NINTH CEREMONY.

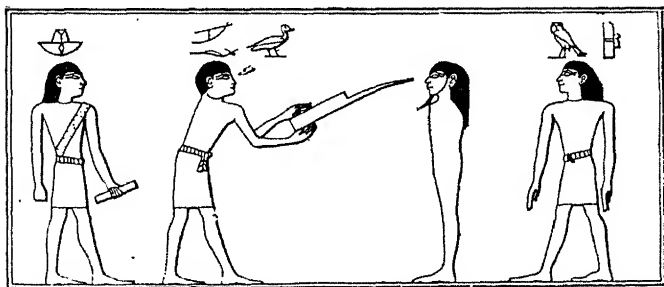
The Vignette shows us the statue of the deceased standing with the "ÂM-ÂS" priest, i.e., he who ministers in the tomb, behind him, and the KHER HË and the SA-MER-F in front of him; the last named about to perform a ceremony of "Opening the Mouth

SPEECH OF THE KHER HEB TO THE SA-MER-F.



with a peculiar instrument which he holds up to the face of the statue with both hands. The text continues:

71. The KHER HEB saith:—



The Sa-mer-f opening the mouth of the statue with an instrument in the presence of the Kher heb and Am-äs.

“SA-MER-F shall open the mouth and eyes of the
“chief KHER HEB PETĀ-ĀMEN-ĀP,

“SA-MER-F shall open the mouth and eyes of the
“chief KHER HEB PETĀ-ĀMEN-ĀP,

“SA-MER-F shall open the mouth and eyes of the
“chief KHER HEB PETĀ-ĀMEN-ĀP,

“SA-MER-F shall open the mouth and eyes of the
“chief KHER HEB PETĀ-ĀMEN-ĀP,

“72. the first time with the instrument TCHETTER



“for thee thine eyes; 77. Horus hath opened for thee
“thy mouth, and he hath unclosed for thee thine eyes,
“which were shut firmly. 78. Hail, chief KHER HEB
“PETĀ-ĀMEN-ĀP, thy mouth was shut fast, and I have
“made thy mouth to balance for thee 79. in con-
“formity with thy teeth. Thou hast opened thy mouth,
“Horus hath opened for thee thy mouth, and I have
“stablished thy mouth firmly. 80. Hail, chief KHER
“HEB PETĀ-ĀMEN-ĀP! Horus hath opened for thee thy
“mouth; he hath unclosed for thee thine eyes.”

THE TENTH CEREMONY.

In the Vignette the SEM priest stands before the statue, and near him is the KHER HEB, who says on behalf of the SEM;—

SPEECH OF THE KHER HEB FOR THE SEM.

81.  82. 

  83.     

    84.    



The Kher heb and the Sem priest before the statue.

"82. Thy mouth was shut fast."

[Below is written by itself the word *hemaka*, i.e., "shut in."]

"83. I have made to balance for thee thy mouth "conformably with thy teeth."

[Below is written by itself the word *kha*, "to measure."]

"84. Well founded is thy mouth."

SPEECH OF THE KHER HEB TO THE SEM.



“88. O SEM, open the mouth 89. and the two eyes,
“open the mouth and the two eyes of the chief KHER



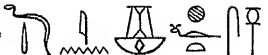


The Sem priest offering a cake to the statue.

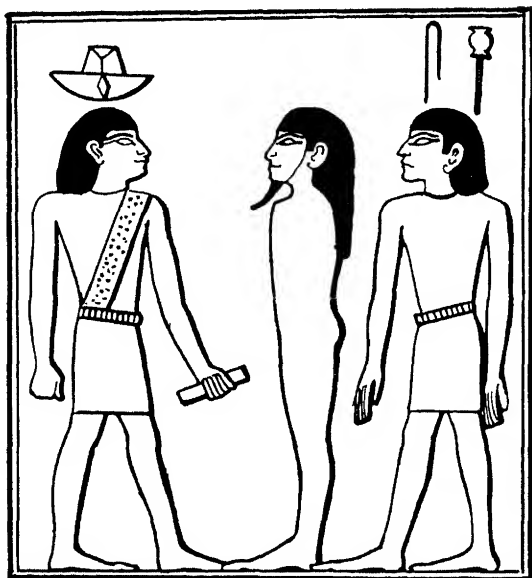
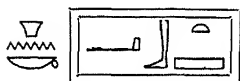
“HEB PETĀ-ĀMEN-ĀP. 90. Hail, chief KHER HEB PETĀ-
“ĀMEN-ĀP, 91. thou hast pressed together thy mouth,
“thou hast opened thine eyes.”

THE TWELFTH CEREMONY.

In the Vignette we see the statue of the deceased standing between the SMER priest and the KHER HEB, who says on behalf of the SMER:—

SPEECH OF THE KHER ḥEB ON BEHALF OF THE SMER.

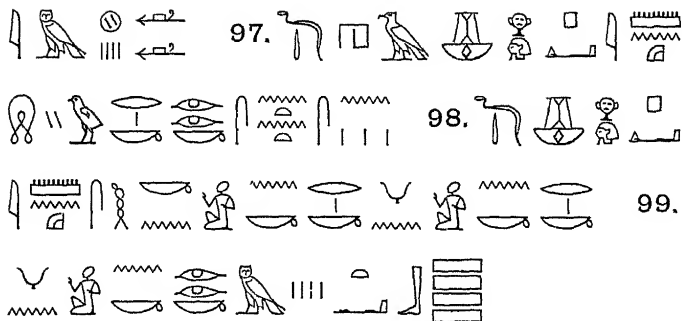
92.  93.  94. 



The Kher ḥeb addressing the statue.


“93. I have come unto thee 94. to perform on thee the ceremony of purification.”

[Below is written by itself the word *ābet*, i.e., “water of purification.”]

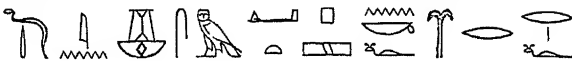


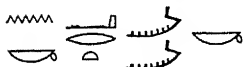
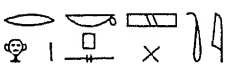


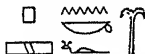
“eyes, and open the mouth and the two eyes of the
 “chief KHER HEB PETĀ-ĀMEN-ĀP four times, with one
 “[after] the other, and say: 97. Hail, chief KHER
 “HEB PETĀ-ĀMEN-ĀP, thy mouth is firmly founded, and
 “thy two eyes are firmly founded. 98. And the KHER
 “HEB shall also say: O chief KHER HEB PETĀ-ĀMEN-ĀP,
 “I have pressed together for thee thy mouth, I have
 “opened for thee thy mouth, 99. I have opened for
 “thee thy two eyes with the four boxes for purification.”

THE FOURTEENTH CEREMONY.

In this the SEM priest, dressed as before, reappears, and in the Vignette he is seen standing before the statue of the deceased, to which he offers the instrument . Behind him stands the KHER HEB, who instructs him what to do in the following words:—

SPEECH OF THE KHER HEB TO THE SEM.

100. 
101.  102. 
-  103. 

“100. O SEM priest, place the instrument *Pesh-en-kef*”
 “, on his mouth, and say: 101. Hail,



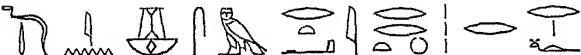
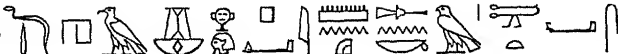
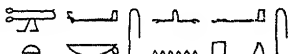


The Sem priest establishing the jaws of the statue with the
Pesh-en-kef instrument.

“chief KHER HEB PETĀ-ĀMEN-ĀP, 102. I have stab-
 “lished for thee thy two jaw-bones 103. in thy face,
 “which was divided into two parts.”

THE FIFTEENTH CEREMONY.

In this ceremony the SEM priest also officiates, and we see him in the Vignette offering to the statue of the deceased a bowl of grapes. Behind him stands the KHER HEB, who says:—

SPEECH OF THE KHER HEB TO THE SEM.

104. 
105. 
106.  107. 
- 



The Sem priest presenting a bowl of grapes to the statue.

"104. O SEM priest, place the grapes on his mouth,
 "105. and say: Hail, chief KHER HEB PETĀ-ĀMEN-ĀP,
 "the Eye of Horus hath been presented unto thee,
 "one hath grasped it, 106. do thou also grasp it,
 "so that [the fiend] may not approach it [when] the
 "107. grapes are laid on his mouth."

THE SIXTEENTH CEREMONY.

SPEECH OF THE KHER HEB TO THE SEM.

1. 
2.  3. 

In the Vignette the SEM priest is seen standing before the statue of the deceased, and presenting before its



The Sem priest offering a feather to the statue.

face a feather; behind the SEM priest stands the KHER HEB, who tells him what to do, saying:—

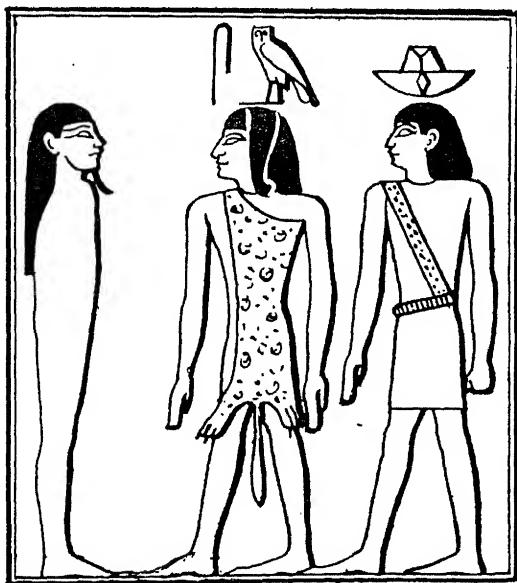
- “1. O SEM priest, take the feather of the ostrich, and
 “2. make passes therewith four times before the chief
 “KHER HEB P'ETĀ-ĀMEN-ĀP, and say: 3. Hail, chief



"KHER HEB PETĀ-ĀMEN-ĀP, hath been presented unto
 "thee the Eye of Horus, and thy face shall not suffer
 "for want of it."

THE SEVENTEENTH CEREMONY.

In the Vignette the SEM priest is again before the statue of the deceased, with his arms hanging by his



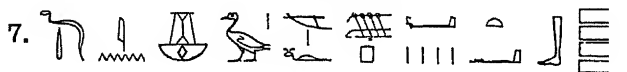
The Sem priest standing before the statue whilst the Kher heb addresses it.

SPEECH OF THE KHER HEB ON BEHALF OF THE SEM



THE EIGHTEENTH CEREMONY.

SPEECH OF THE KHER HEB TO THE SA-MER-F.



side, and on his behalf the KHER HEB speaks to the statue. The text reads:—

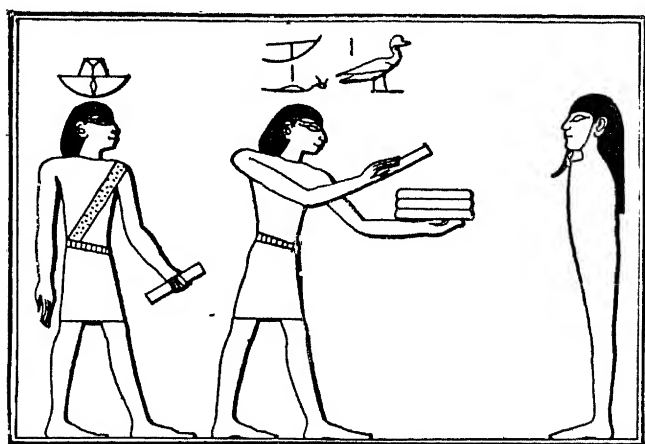
“4. The KHER HEB saith on behalf of the SEM priest
“I have delivered the Eye of Horus from his mouth
“(i.e., the mouth of Set), 5. and I have made a hole
“through his thigh.

“And the KHER HEB shall say on behalf of the SEM
“priest: 6. There is longing (or, desire) for the Eye of
“Horus, and thy longing is for it.”

THE EIGHTEENTH CEREMONY.

This is a repetition of the THIRTEENTH CEREMONY
the text reads:—

“7. The KHER HEB shall say unto the SA-MER-F



“Take the four boxes for purification in thine hands,
“press the mouth and the two eyes, 8. and open the
“mouth and the two eyes of the chief KHER HEB PETĀ-
“ĀMEN-ĀP four times, with one [after] the other, and
“say: Hail, chief KHER HEB PETĀ ĀMEN-ĀP, 9. thy
“mouth is firmly founded, and thy two eyes are firmly
“founded. And the KHER HEB shall also say: O chief
“KHER HEB PETĀ-ĀMEN-ĀP, 10. I have pressed for thee



"thy mouth, I have opened for thee thy mouth and
 "thy two eyes with the four boxes for purification."

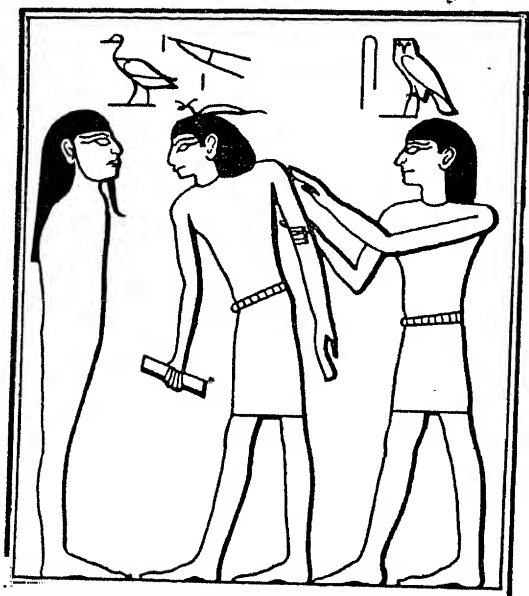
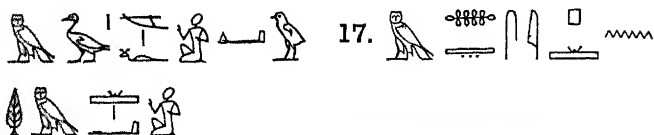
THE NINETEENTH CEREMONY.

In the Vignette the SEM priest stands before the statue of the deceased, and offers to him four boxes



The Sem priest presenting four boxes of purifying material to the statue.

for purification; behind him stands the KHER HEB who instructs him what to do. The text reads:—



The Sa-mier-f bowing to the statue; the Sem priest holds his left arm.

"himself 17. to the ground (saying): I have shown
"affection (?) to my father with my hand."

THE TWENTY-FIRST CEREMONY.

FIRST VIGNETTE: The bull lying on the ground, with
its legs tied together, and the slaughterer cutting off

SPEECH OF THE KHER HEB.



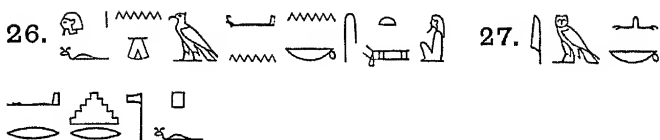
one of its fore-legs. Close by lies the body of an antelope, or goat, with its head severed from its body. On the right stands the TCHERÄT NETCHESËT, i.e., the



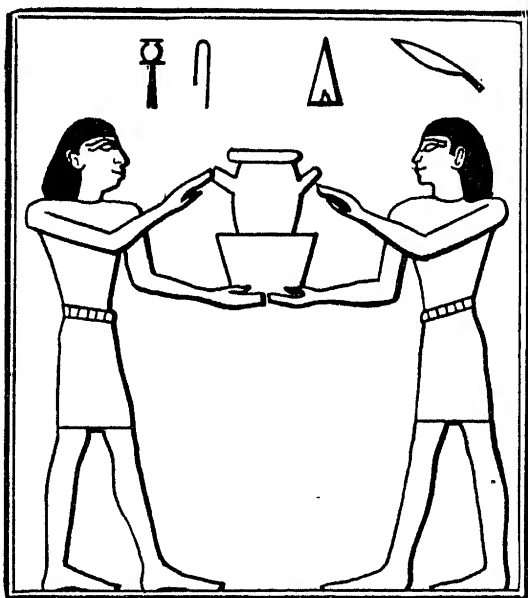
The slaughter of the second bull.

“Little Weeper,” in the form of a woman who personifies Nephthys. On the left are the SEM priest and the KHER HEB. The text reads:—

“18. The KHER HEB, who holdeth the SEM priest by
“the arm, saith concerning the slaughter of the bull
“of the North which is offered for sacrifice, 19. Let
“the slaughterer go up upon him, 20. and let him cut
“off his leg, and tear out his heart.



"his hands, 26. his head. I have slain them for
 "thee. O Tem, 27. never shalt thou rise up against
 "this god."



The slaughterer giving the Heart to the Smer priest.

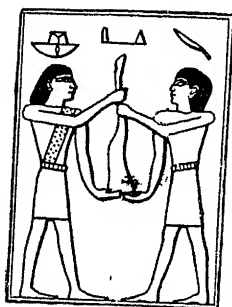
SECOND VIGNETTE: The slaughterer handing over the
 heart of the bull in a vase to the SMER priest.

THE LEG AND THE HEART.



THIRD VIGNETTE: The slaughterer handing over the fore-leg of the bull to the KHER HEB. The text relating to these Vignettes reads:—

“28. The slaughterer shall give the Leg to the KHER



The slaughterer giving the Leg to the Kher heb priest.

“HEB priest, and the Heart to the SMER ministrant.
 “Behold the Leg is 29. in the hand of the KHER HEB,
 “and the Heart is in the hand of the SMER ministrant,
 “and the KHER HEB priest and the SMER ministrant

SPEECH OF THE KHER HEB TO THE STATUE.



"shall go and place the Leg and the Heart on the
"ground before this god "

FOURTH VIGNETTE: The KHER HEB offering the Leg and the SMER offering the Heart to the statue of the deceased. The text continues:—



The Kher heb presenting the Leg and the Smer priest the Heart to the statue.

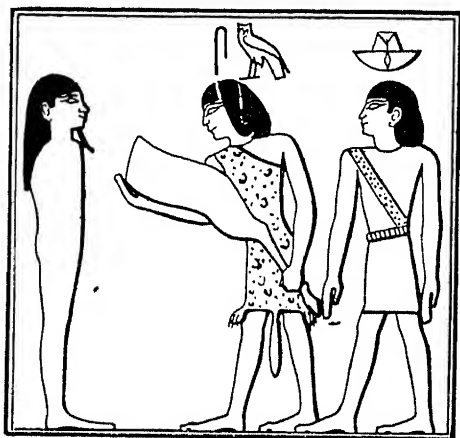
30. And the KHER HEB shall say: "O Osiris, chief
"KHER HEB PETĀ-ĀMEN-ĀP, I have offered unto thee
"the Leg as the Eye of Horus, and I have brought
"unto thee the Heart from the interior [of the bull].
"31. Never shall there be uprising against this god,
"the chief KHER HEB PETĀ-ĀMEN-ĀP. I have brought



"32. unto thee him who riseth up, and his head hath
 "been cut off. I have brought unto thee 33. the
 "smen goose for thee, and his head hath been cut off."

THE TWENTY-SECOND CEREMONY.

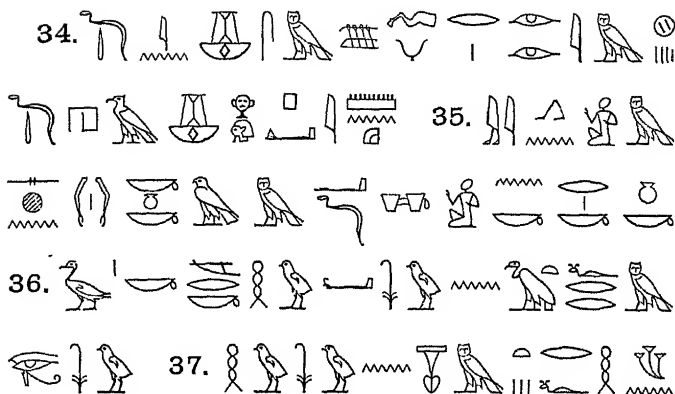
In the Vignette we see the SEM priest presenting the



The Sem priest presenting the Leg to the statue.

Leg to the statue of the deceased, and the KHER HED
 standing behind him.

SPEECH OF THE KHER HEB.



34. The KHER HEB shall say :—

“SEM, take the Leg, open the mouth and the two
“eyes therewith,

“SEM, take the Leg, open the mouth and the two
“eyes therewith,

“SEM, take the Leg, open the mouth and the two
“eyes therewith,

“Sem, take the Leg, open the mouth and the two
“eyes therewith.

“Hail, chief KHER HEB PETĀ-ĀMEN-ĀP! 35. I have
“come to embrace thee. I, Horus, have pressed together
“thy mouth for thee. I am 36. thy son who loveth
“thee. His mother beateth herself and weepeth [over]
“him, 37. and those who were bound together with
“him beat themselves. Thy mouth is pressed together,

SPEECH OF THE KHER HEB.



"and open the mouth and the two eyes,
 "and open the mouth and the two eyes,
 "and open the mouth and the two eyes,
 "and open the mouth and the two eyes
 "of the chief KHER HEB PETĀ-ĀMEN-ĀP."

39. The KHER HEB shall say:—

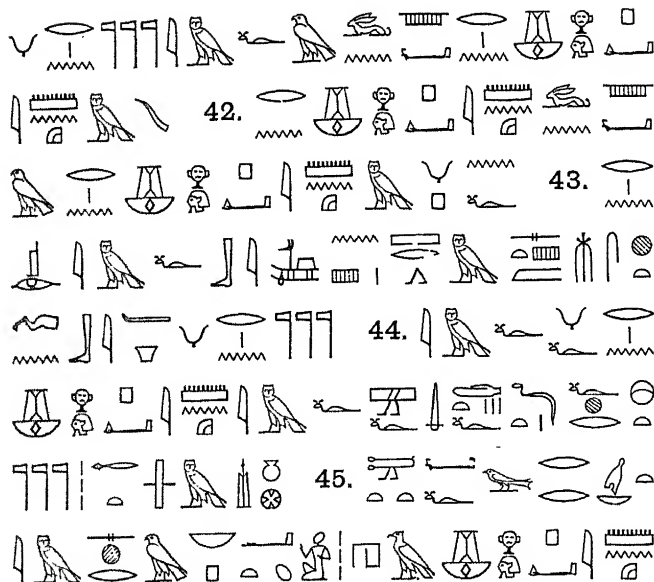
"O SEM priest, take the instrument of Anubis, of
 "iron, the TUN-Ā,

These words shall be recited three times.

"and open the mouth and the two eyes of 40. the
 "chief KHER HEB PETĀ-ĀMEN-ĀP.

These words shall be recited four times.

"Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, I have
 "opened for thee thy mouth with the 41. instrument
 "of Anubis, of iron, wherewith one opened the mouth
 "of the gods. O Horus, open the mouth of the chief



“KHER HEB PETĀ-ĀMEN-ĀP. Horus maketh an opening
 “in the mouth 42. of the chief KHER HEB PETĀ-ĀMEN-
 “ĀP. Horus uncloseth the mouth of the chief KHER-
 “HEB PETĀ-ĀMEN-ĀP, even as he opened 43. the
 “mouth of Osiris with it, with the iron which cometh
 “forth from Set, with the ‘thigh’ of iron wherewith
 “one opened the mouth of the gods, 44. openeth he
 “the mouth of the chief KHER HEB PETĀ-ĀMEN-ĀP.
 “He who goeth forward uttereth words, and his body
 “is with the Great Company of the gods dwelling in
 “Ānu, 45. wherein he took possession of the Ureter
 “Crown, before Horus, the Lord of mankind. Hail,



"chief KHER HEB PETĀ-ĀMEN-ĀP, Horus openeth thy
 "mouth and thy two eyes 46. with the instrument
 "SEB-UR TEM (?) ĀNNU and the instrument TUN-Ā of
 "the god Āp-uat wherewith he opened the mouth of all
 "the gods of the North. 47. Hēru-ur (i.e., Horus the
 "Elder) cometh to embrace thee. I, thy son, who loveth
 "thee, have opened for thee thy mouth and thy two
 "eyes. Smiteth herself 48. his mother as she em-
 "braceth him, and his two sisters who are united smite
 "themselves also. All the gods have opened thy mouth
 "according to what is written."

THE TWENTY-FOURTH CEREMONY.

In the Vignette the SEM priest is seen standing before
 the statue of the deceased, holding in each hand a




THE TWENTY-FIFTH CEREMONY.

SPEECH OF THE SEM PRIEST.



“51. which cometh forth from Nekheb, wherewith he
 “bound up the gods. Thy face is bound up therein in
 “its name of 52. ‘HETCHET,’ which cometh forth
 “from Nekheb. Hail, chief KHER IEB P’ETĀ-ĀMEN-ĀP!
 “That which was evil for thee on the earth hath been
 “destroyed.”

THE TWENTY-FIFTH CEREMONY.

The SEM priest now anoints the face of the statue of the deceased with unguent, and in the Vignette we see him standing holding a vase of unguent, , in one hand, and touching its lips with the tip of the forefinger of the other. Behind him stands the KHER HEB. The text reads:—

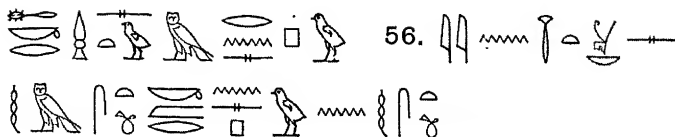
“53. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, I have
“covered (filled) thy face with the unguent for thee,



The Sem priest anointing the lips of the statue.

“and I have anointed for thee thy two eyes. 54. I
 “have smeared for thee the eye with the *natch* eye-
 “paint and with the *mestem* eye-paint.” And he shall
 further say :—











“As no calamity befell the heart of Horus through the
 “repulse of his Eye in his body, so 55. no calamity
 “shall befall the chief KHER HEB PETĀ-ĀMEN-ĀP
 “through the repulse of the two eyes of his body,



The Sem priest presenting unguents to the statue.

"which are decorated (or, adorned) thereby in its name
 "of 56. 'UATCHIT,' which maketh sweet the smell of
 "thee in its name of 'Sweet Smell.'"

Here follows a list of ten precious ointments, the
 names of which are:—

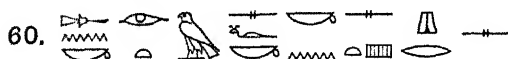
- | | |
|---|--|
| 1. METCH,  | 6. TUAT,  |
| 2. SAT-HER,  | 7. HĀ-ENT-ĀSH,  |
| 3. HERENU,  | 8. HĀ-ENT-THEHENU,  |
| 4. SEFTH,  | 9. ĀBER,  |
| 5. NEM,  | 10. BEQ,  |

And next follow ten addresses to the statue of the deceased.

THE TEN ADDRESSES.



[LINES 57-66, UPPER HALVES.]



“57. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye
“of Horus hath been presented unto thee [in the form
“of] the unguent *Meteh*.

“58. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye
“of Horus hath been presented unto thee [in the form
“of] the unguent *Sut-heb*.

“59. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, thy two
“eyes have been filled (i.e., covered) with *metchet*
“unguent, and nothing shall have power to crush thy
“face.

“60. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye
“of Horus hath been presented unto thee, through
“which Set was made weak.

61. 
62. 
63. 
64. 
65. 
66. 

“ 61. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye
“ of Horus hath been presented unto thee, and thou
“ hast been filled (?) with *metchet* unguent.

“ 62. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye
“ of Horus hath been presented unto thee, it hath been
“ brought for thee, and the gods praise thee therein.

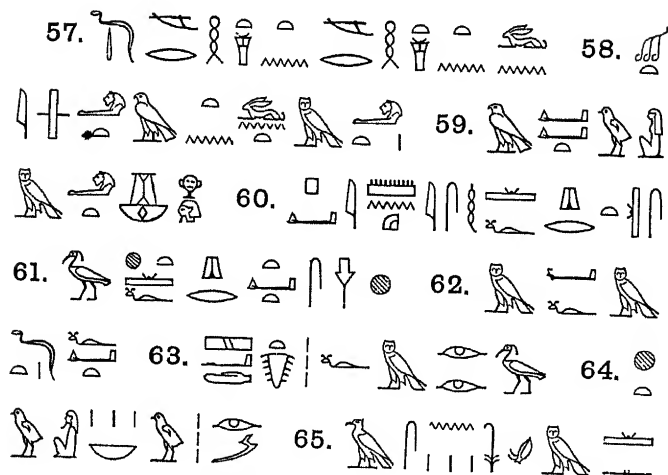
“ 63. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye
“ of Horus hath been presented unto thee, and it hath
“ been laid for thee on thy face.

“ 64. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye
“ of Horus hath been presented unto thee, and it hath
“ been laid for thee upon thy forehead.

“ 65. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye
“ of Horus hath been presented unto thee, the iron of
“ Set holdeth it, and its iron shall not be against thee.

“ 66. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye

[LINES 57-66, LOWER HALVES.]



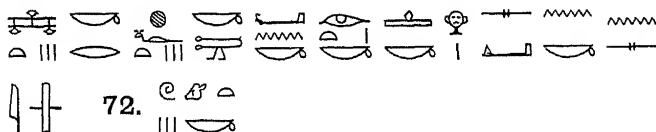
"of Horus hath been presented unto thee, and thou
 "hast made trial of the same, having been anointed."

Then shall be said:—

"57. O thou unguent, thou unguent, which art
 "above 58. on the forehead of this Horus, thou
 "which art upon the forehead 59. of Horus shalt
 "be placed by me upon the forehead of the chief KHER
 "HER 60. PETĀ-ĀMEN-ĀP, and the possession thereof
 "shall make him to smell sweet, and 61. the pos-
 "session thereof shall make him to become a KHRU.
 "Grant that he may have power 62. over his body,
 "and grant 63. that his eyes may be cut open, and
 "that 64. all the KHRU may see 65. him, and that



"they all 66. may hear his name. Behold, 67. O
 "chief KHER IEB PETĀ-ĀMEN-ĀP, I have filled (i.e.,
 "covered) for 68. thee thine eye with *metchet*
 "unguent, I have covered for thee thy head with
 "*metchet* unguent, which came forth from the Eye of
 "Horus in its name of 69. 'METCHET.' Hath been
 "placed for thee before thee that which hath been
 "roasted for thee by the goddess Sekhet and those who
 "are in [her] following. 70. The god SAB (?) hath
 "decreed that thou shalt be his heir, thy word is *maūt*
 "before the TCHATCIA gods, and thou hast taken pos-
 "session for thyself of the Ureret Crown at the head of
 "the gods. 71. Those who are upon the earth ascribe
 "praise unto thee. The Opener of the Road of the
 "South and the North is before thee to open unto thee



"thy ways against thine enemies. Thou hast taken
 "possession of thine eye, and thou art content there-
 "with, and it hath been given unto thee by thy
 "72. AMU KHENT."

THE TWENTY-SIXTH CEREMONY.

In the Vignette the SEM priest is seen standing
 before the statue of the deceased, to which he offers



The Sem priest presenting two bags of Eye-paint to the statue.

two small bags, one containing the eye-paint called
 "UATCH," and the other the eye-paint called "MES-

SPEECH OF THE KHER HEB TO THE SEM.



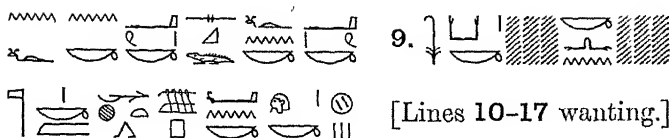
SPEECH OF THE KHER HEB TO THE SEM.



TEMUT." Behind him stands the KHER HEB. The text reads:—

1. The KHER HEB shall say: "O SEM, take the bag of UATCH, and open the mouth and the two eyes of the chief KHER HEB PETĀ-ĀMEN-ĀP, and say: 2. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye of Horus hath been presented unto thee, in order that thou mayest be made strong thereby."

3. And the KHER HEB shall say: "O SEM, take the bag of MESTEMUT, and open the mouth and the two eyes of the chief KHER HEB PETĀ-ĀMEN-ĀP, 4. and say: Hail, chief KHER HEB PETĀ-ĀMEN-ĀP, the Eye of Horus hath been presented unto thee, and thou hast been anointed therewith."



“thee. 9. He is thy KA [and is with] thee, [and he
“shall never depart from thee, and thou shalt abide] in
“thy divine estate after thou hast received thy head.”

The above shall be recited three times.

THE TWENTY-SEVENTH CEREMONY.

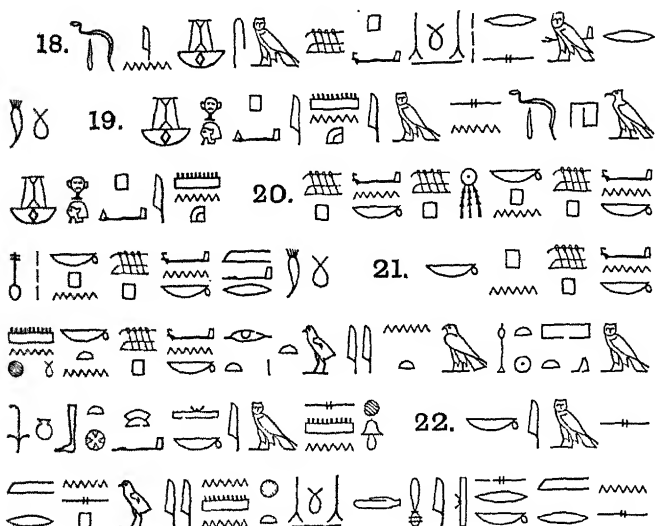
In the Vignette the SEM priest stands with his arms held out before him at right angles to his body, and in



The Sem priest presenting bandlets to the statue.

each hand he holds a strip of stuff; behind him stands the KHER HEB. The text reads:—

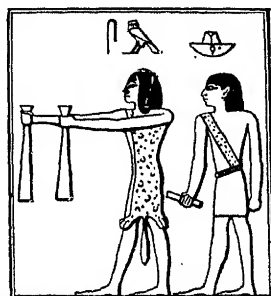
SPEECH OF THE KHER HEB TO THE SEM.



18. The KHER HEB shall say: "O SEM priest, take
 "the swathings in order to dress 19. the chief KHER
 "HEB PETĀ-ĀMEN-ĀP therewith, and say: Hail, chief
 "KHER HEB PETĀ-ĀMEN-ĀP, 20. thou hast received
 "this thy swathing SHEP (i.e., the 'Radiant One').
 "Thou hast received this thy swathing NEFERU (i.e.,
 "'Beauties'). Thou hast received this thy swathing
 "MĀR (i.e., 'He who clotheth'). 21. Thou hast received
 "this thy swathing MENKH (i.e., 'The Beneficent One').
 "Thou hast received this Eye of Horus, the White One,
 "which cometh forth from the city of Nekheb. Thou
 "risest like the sun in it. Thou art arrayed 22. in

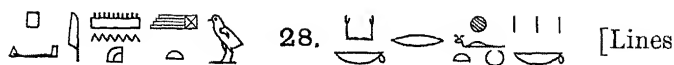


"it in this its name of 'MENKH.' It clotheth thee in
 "this its name of 'ATMA.' It is mighty for thee in
 "this its name 23. of 'AAT.' It is fine linen for



The Sem priest presenting bandlets to the statue.

"thee in this its name of 'QEMAT.' The chief KHER
 "HEB PETĀ-ĀMEN-ĀP shall be arrayed in the raiment
 "24. wherein the goddess Renenit arrayeth herself,
 "and she striketh awe into the gods. The Eye of
 "Horus hath been presented unto thee, and thou hast



[Lines 29-35 fragmentary or wanting.]



"AMEN-AP, thy 28. KA is adorned against thine
"enemies."

[Lines 29-35 broken or wanting.]

36. And the KHER HEB shall say on behalf of the
SEM priest:—

"37. O SEM, take [the four vessels]."

*This shall be said four times by him that standeth
beside him that sitteth.*

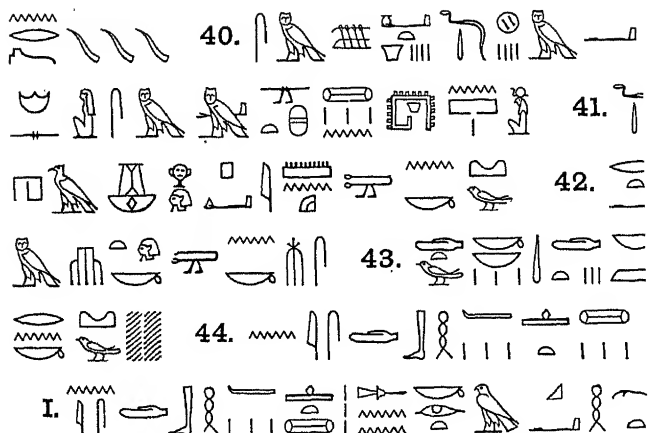
. all.

"38. O SEM, take [the four vessels]."

*This shall be said four times by him that standeth
beside him that sitteth.*

"39. O SEM, take [the four vessels]."

*This shall be said four times by him that standeth
beside him that sitteth.*



"40. O SEM, take the four vessels.

*This shall be said four times by him that standeth
beside him that sitteth.*

"O SEM, bring hither the cakes of the Hall of the
"House of Rā."

"41. O chief KHER HEB PETĀ-ĀMEN-ĀP, evil hath
"been carried away for thee, and 42. placed before
"thy head. Everything which thou hatest hath been
"carried away for thee 43. [and] every evil word
"spoken in thy name."

44. Invocation of offerings.

In the three Vignettes which follow we see:—

I. The SEM priest standing, holding in his right hand
a libation vase filled with water, whilst a ministrant
makes ready the table of offerings. The text reads
"Whilst the offerings are being proclaimed the Eye of



"Horus is presented unto thee, and the offerings are
 "brought and the things which are to be placed on the



The Sem priest superintending the preparation of the "Royal Offering
 by a ministrant.

"altar, and divine offerings are brought and set before
 "the statue."

II. A priest kneeling, with his right hand clasped on
 his breast, and his left hand raised, and the text states
 that the KHER HEB shall perform many protective
 ceremonies.



TWENTY-EIGHTH CEREMONY.

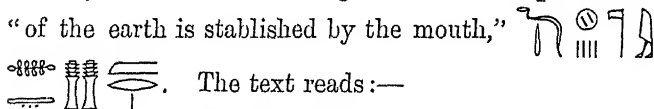
SPEECH OF THE KHER HEB TO THE NINE SMERIU.



III. A priest standing, sprinkling the table of offerings, whilst a kneeling ministrant arranges it properly. Whilst two vessels of water are being sprinkled upon it, the SEM priest burns an offering of incense to Rā Harinachis, and makes a circuit about Osiris, Rā, Thoth and Maāt.

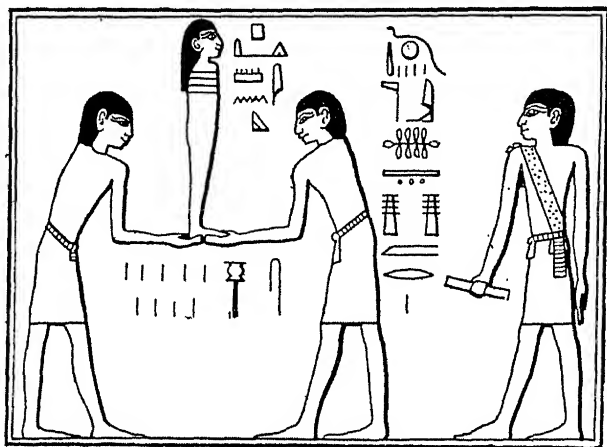
THE TWENTY-EIGHTH CEREMONY.

When these ceremonies have been performed, "the SEM priest cometh to the NINE SMERIU, [and he saith unto them], take ye him (i.e., the statue of the deceased) upon your arms." This act we see illustrated in the Vignette. Two of the SMERIU stand facing each other, and they hold up on their outstretched hands the statue of the deceased. By the side stands the KHER HEB, who says four times: "The god cometh, the protection of the earth is stablished by the mouth,"



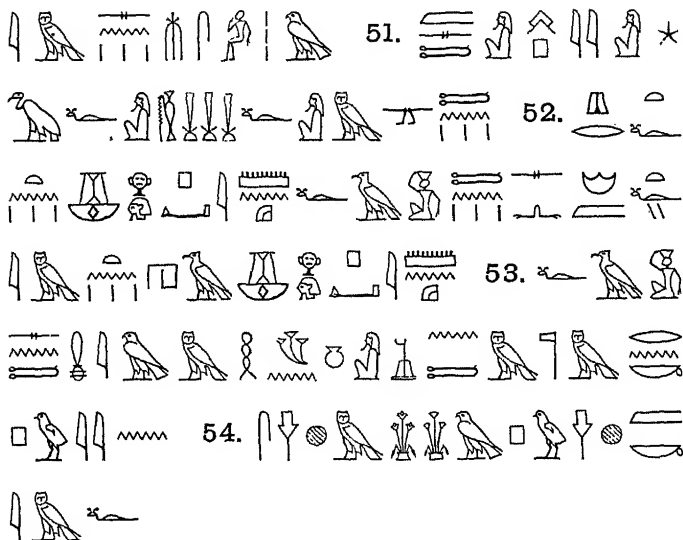
47. And the KHER HEB shall say:—

"O ye NINE SMERIU, carry ye him, and lift ye him



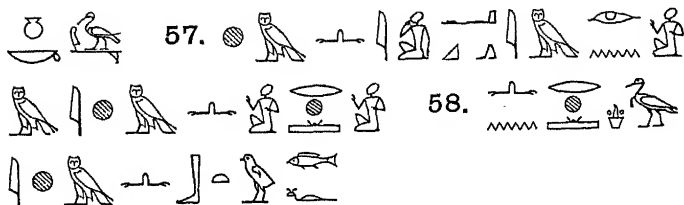
The Nine Smeriu carrying the statue on their hands to its shrine.

“up, and let him not be set back 48. through you.
 “O ye children of Horus, come ye forward with your
 “father, the chief KHER IEB PETĀ-ĀMEN-ĀP, lift ye him
 “up, 49. and let him not be set back through you.
 “O chief KHER IEB PETĀ-ĀMEN-ĀP, I have given unto
 “thee the Children of Horus 50. to be beneath thee,

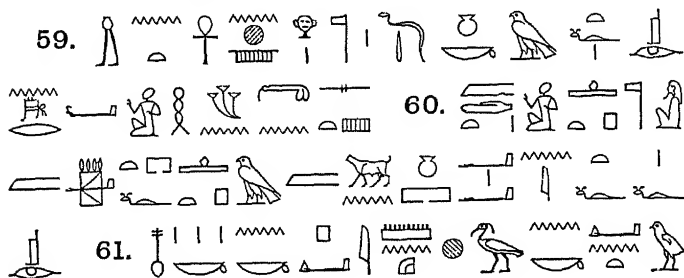


"that they may lift thee up. Thou hast become strong
 "through them. O ye Children of Horus, 51. Kesthà,
 "Hâpi, Tūamutef, and Qebhsennuf, come ye forward
 "52. with your father, the chief KHER HEB PETĀ-
 "ĀMEN-ĀP, lift ye him up, and let him not be set back
 "through you. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP,
 "53. they bear thee up like Horus in the HĒNNU
 "Boat, and they lift thee up as God in thy name of
 "54. 'Mighty One in the South and in the North,'
 "that is to say Horus, through whom thou becomest
 "mighty."

In the next Vignette is represented the shrine, or
 ark, called "HETCH," i.e., the "Shining One," in which



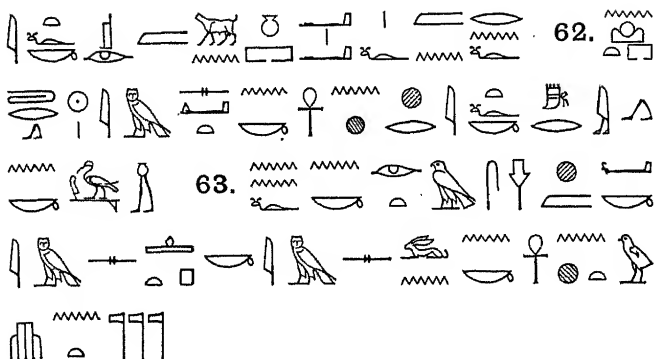
SPEECH OF THE SEM PRIEST.



"the god entereth in. I am Thoth. 57. Assuredly
 "he entereth therein! I have made myself like one
 "who knoweth not; I know 58. . . ."

In the last Vignette of the series the SEM priest is
 seen standing before the shrine addressing words to the
 figure therein; behind him is the KHER HEB. The text
 reads:—

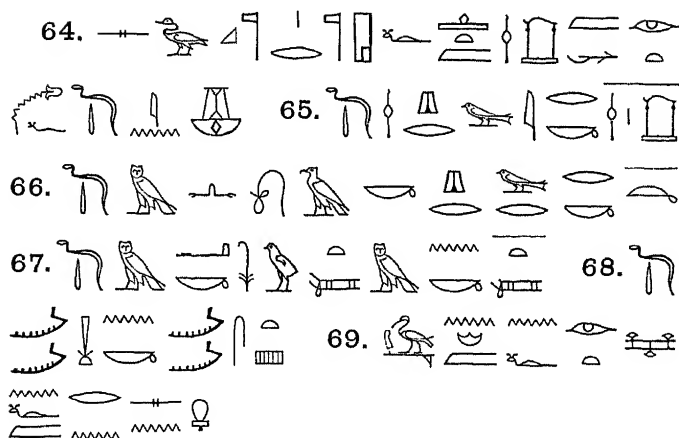
"59. Whilst the doors are being drawn close together
 "in the face of the god, [the SEM priest] shall say: I am
 "Horus. My father is Osiris. I have made a smiting
 "of the phallus of Set, 60. with my hand, and the
 "god reposeth in his Great House, and Horus resteth
 "in the arms of his father Osiris. 61. Thy beauties



The Sem priest addressing the statue in the shrine.

“are to thee, O PETĀ-ĀMEN-ĀP, and there is protection
 “to thee. Thou art placed by thy father Osiris in his
 “arms in his name of 62. ‘Khut-rer-Rā-ām-s’ (i.e.,
 “‘Horizon wherein Rā revolveth’). There hath been
 “given unto thee life before thy father, since the time
 “when Thoth came unto thee, and brought 63. unto
 “thee the Eye of Horus. Thou art mighty through it,
 “thou art in peace through it, and thou existest as a
 “living being at the head of the gods.”

SPEECH OF THE KHER HEB.



64. The god having been introduced into his divine house, and made to rest in the Hetch shrine, after the purification thereof hath been performed, the KHER HEB shall say :—









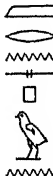
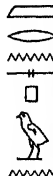
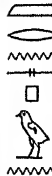
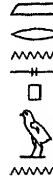
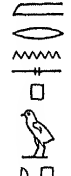
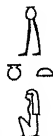

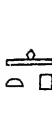
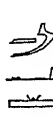

“65. The Hetch shrine with the Urer covering is
“for thee. *Shrine Hetch.*

“66. Depart thou not having thine Urer. *Urer*
“*Covering.*

“67. Verily the sledge (*tem*) is for thee. *Sledge*
“*Tem.*

“68. The pair of jaw-bones is for thee. *Jaw-bones*
“*of Set.*

“69. Thoth hath delivered the Eye of Horus for him
“in its name (sealed), of

"70. 'Brought by Thoth for Horus';

"71. in its name of 'Carried away by Thoth for Horus';

"72. in its name of 'Made to be at rest by Thoth for Horus';

"73. in its name of 'Made straight by Thoth for Horus';

"74. in its name of 'Counted by Thoth for Horus';

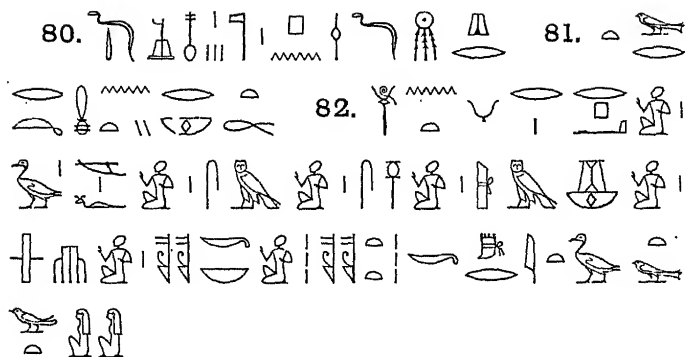
"75. in its name of 'Ānt';

"76. in its name of 'Sheṭi';

"77. in its name of 'Hetep';

"78. in its name of 'Maā';

"79. in its name of 'Āpep tut Tem.'"



"80. [The above] shall be said over the shrine
 "'THES NEFERU' of this god, which shineth with [its]
 "81. covering, according to that which is in the
 "service roll."

"82. Those who officiate in the ceremony of Opening
 "the Mouth are: the ERPĀ (i.e., the eldest son of the
 "deceased), the SA-MER-F, the SEM, the SMER, the ĀM-ĀS,
 "the KHER HEB, the ĀM-KHENT, the MESENTI (two
 "groups), the GREATER TCHERĀT, and the LESSER
 "TCHERĀT."

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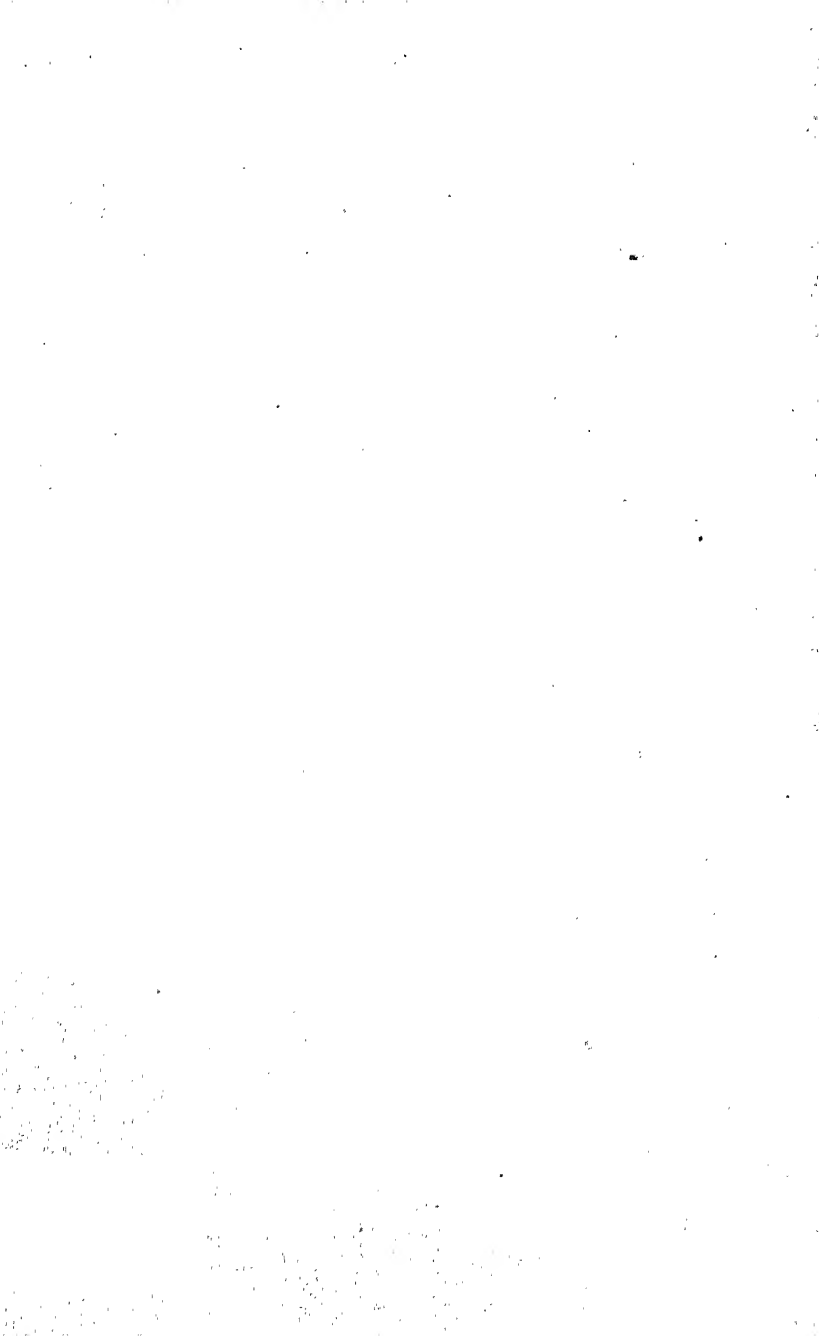
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